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THE  
P H Œ N I S S Æ

OF

EURIPIDES,

FROM THE TEXT, AND WITH A TRANSLATION OF  
THE NOTES OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

PARTLY ORIGINAL, PARTLY SELECTED FROM OTHER COMMENTATORS;

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ,  
DAWES, VIGÉR, &c. &c.

EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

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BY THE REV. J. R. MAJOR, M.A. M.R.S.L.

MASTER OF WISBECH GRAMMAR SCHOOL.

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**F**

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## ΥΠΟΘΕΣΙΣ.

ἜΤΕΟΚΛΗΣ, παραλαβὸν τὴν τῶν Θηβῶν βασιλείαν, ἀποστρεφὲς τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην· φυγὰς δ' ἐκεῖνος εἰς Ἄργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου· κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιώχρεον στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπονδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέωντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἠρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἐκτείναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὐροῦσα νεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφὴν· Πολυνείκην δὲ ἀκήδευτον ἔρριψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ᾧ μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ᾧ δὲ τὴν ὀργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέησας.

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Λαῖε Λαβδακίδη, παίδων γένος ὕλβιον αἰτεῖς ;  
δώσω τοι φίλον υἱόν· ἀτὰρ σε πεπρωμένον ἐστὶ  
παιδὸς ἐοῦ χεῖρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσεν  
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έρπετ' ἀκινεῖται, ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.  
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ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

τὴνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα·  
 ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ,  
 Πολύδωρον ἐξέφυσε· τοῦ δὲ Λάβδακον  
 φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λαΐον.  
 ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως,  
 Κρέων τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφυ·  
 καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ  
 ἔθετο, γαμεῖ δὲ Λαΐός μ'· ἐπεὶ δ' ἄπαις

10

adds *θεῶν*, a word which has crept in, from whence I know not. Yet in other places I have noticed it as redundant. In a fragment of the Pirithous, where is commonly read, *Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ Ῥόμβῳ πάντων φύσιν ἐμπλέξανθ'*, the Schol. on Apoll. Rh. iv. 144. has *σὲ τὸν αὐτοφυῆ, πάντων θεῶν αἰθέρα Ῥόμβῳ*. Brunck has correctly ejected *θεῶν* from Hippol. 1139. (1143. Musgr.); although that passage does not seem even thus sufficiently expurgated. But this word is more frequently wanting than superfluous. In Androm. 270. *ἄκη βροτοῖς θεῶν ἐγκαταστήσαι τινα*, the *editio princeps* has only *βροτοῖσιν*. In Soph. Phil. 992. *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*, Aldus omits the second *θεοὺς*. In Aristoph. Pac. 938. *ὥς πάνθ' ὅσ' ἂν θεὸς θέλῃ, χῆ τύχῃ κατορθοῖ*, Aldus and both the Juntine edd. omit *θεὸς*, but it is supplied by the Schol. and by Suidas under *πάνθ' ὅσ' ἂν*, iii. p. 18. In Soph. Œd. C. 1623. *φθέγμα δ' ἐξαίφνης τινὸς θάωξεν αὐτὸν*, we must read *φθέγμα δ' ἐξαίφνης τινὸς Θεῶν ἐθάωξ'*. On the other hand, in Herc. Fur. 310. *ὃ χρὴ γὰρ οὐδεὶς μὴ θεῶν θῆσει ποτὲ*, which no one, I suppose, understands, read, *ὃ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θῆσει ποτέ*. A tragic writer in Plut. Cons. ad Apoll. p. 103. B. says, *τό τοι χρεῶν οὐκ ἔστι μὴ χρεῶν ποιεῖν*. In the next verse the Schol. interprets *Φοίν. ἐναλ. χθόνα*, the island Tyrus. PORSON. Cf. 211. 647. *Κάδμος ἔμολε τάνδε γᾶν Τύριος*. Otherwise *ἐνάλιος* is the same as *παράλιος*, as in Iph. A. 165. *Ἐμολον ἀμφὶ παρακτίαν Ψάμαθον Αὐλίδος ἐναλίας*. Potter: the

sea-washed coast of fair Phœnicia.

9. (ἐκ) δὲ τοῦδε: on this ellipse see Hec. 380.

10. "Euripides invented the method of explaining his subject in a prologue, or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy, or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.—I am the goddess Venus.—I am Mercury, son of Maia.—I am Polydorus, son of Hecuba.—I am Jocasta.—I am Andromache. (Eur. Hipp., Ion, Hec., Phœn., Androm., Iph. Taur.)" Travels of Anacharsis, v. 263.

*κλήζομαι* for *εἰμι*, as Eur. Hipp. 2. *θεὰ κέκλημαι Κύπρις*, where see Monk. Matthiæ cites Virg. Æn. ii. 677. *cui parvus Iulus Et pater et conjux quondam tua dicta relinquitur?*

11. *ἐκ μιᾶς γαστρὸς* J.: a reading, which, provided the words are transposed, seems probable, from Hom. Il. Ω. 496. *ἰῆς ἐκ νηδύος*. If this is the true reading, the received one has originated from v. 157. Porson. Burges appositely refers to Theognis, 294. *Οὐδ' ἦν ἐκ γαστρὸς Κύρνε μιᾶς γέγονη*.

12. Bos rightly supplies *ὄνομα*. Porson. Cf. Hec. 21. Schæfer suggests *καλεῖν* as the ellipse, referring to Porson's note on Orest. 1662.

ἦν, χρόνια λέκτρα τὰ μ' ἔχων ἐν δώμασιν,  
 ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα 15  
 παίδων ἐς οἴκους ἀρσένων κοινωνίαν.  
 ὁ δ' εἶπεν· ὦ Θήβαισιν εὐῖπποις ἄναξ,  
 μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βία·  
 εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ Φῦς,  
 καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. 20  
 ὁ δ' ἡδονῇ δούς, εἰς τε βακχεῖον πεσὼν,  
 ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,

14. χρόνια, Schol. ἡγουν χρονίως· ἐπὶ πολλὴν παράτασιν ἔχων τὴν μετ' ἐμοῦ συνοίκησιν ἐν τοῖς δώμασιν.

15. Schol. ἐρωτᾷ μὲν τῆς ἀπαιδίας τὴν αἰτίαν· αἰτεῖ δὲ τῆς ἀφρENOγονίας τὴν εὐτυχίαν.

16. κοινωνίαν, consuetudinem, ὁμιλίαν, Musgr., erroneously. The sense is: *ut ipse et ego communes liberos habemus; ut ipse ex me liberos procrearet.* Bacch. 1277. Πενθεὺς, ἐμῇ τε καὶ πατρὸς κοινωνίᾳ. Herc. Fur. 1365. Πρὸς στέρν' ἐρείσας μητρὶ, δούς τ' ἐς ἀγκάλας Κοινωνίαν δύστηνον. Dionysius the younger, in Plut. ii. p. 338. B. Δωρίδος ἐκ μητρὸς Φοῖβου κοινώμασι βλαστών. Euripides has varied the phrase in Ion 418. Παίδων ὅπως νῶν σπέρμα συγκραθήσεται. In the beginning of the verse, the Mss. Cant. D. J. K. M. R. have τέκνων. On the other hand, in v. 18. the Schol. has παίδων, also Origen. c. Cels. ii. p. 73. ed. Spencer, and in Ms. Schol. on Pind. Ol. ii. 65. It is a point of little or no consequence; but if any one chooses to transpose these words, I shall not object. Porson. Cf. Virg. Æn. ii. 789. Jamque vale, et nati serva communis amorem.

17. Burges suggests Θήβαις ἐν εὐῖπποις: but the dat. is defensible because the verb ἀνάσσω has the same construction: Matth. Gr. Gr. § 392. g. 3. See below, v. 86.

18. 19. δαιμόνων ἄτερ· εἰ γὰρ φυτεύσεις, Max. Tyr. xix. 2. βία and ἦν γὰρ φυτεύσης, Davis, from Mss. Porson.

δαιμόνων βία, in spite of the Gods:

cf. 822. Æsch. S. c. Th. 742. Ἀπόλλωνος εὐτε Λαῖος Βία, τρὶς εἰπόντος ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις, θνάσκοντα γέν-Nas ἄτερ, σώζειν πόλιν, Κρατηθεὶς ἐκ φίλων, ἀβουλίας Ἐγείνατο μὲν μόρον αὐτῷ, Πατροκτόνον Οἰδιπόδαν.

20. αἱμάτων Origen. ed. and a Ms. in Mus. Helvet. P. xix. p. 214. The tragic writers sometimes use the plural of this word. Porson. See v. 1066. 1309. Orest. 1564. Similar constructions recur in v. 489. δι' ἐχθρας τῷδε καὶ φόνον μολών: 1577. δι' ὀδύνας ἂν ἔβας. See Hec. 667. Med. 868. The meaning of the phrase is, *to be involved or engaged in murder, enmity, grief, &c.*

21. ἦν δούς Markl., without cause, which is the opinion also of Valck. Diatr. p. 233. Porson. After δούς understand ἐαυτόν: Thuc. iv. 108. εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, Schol. ἐαυτοὺς δηλονότι. Eur. Ion 745. μὴ πάρες κόπῳ. See Hec. 906. Matth. Gr. Gr. § 496, 5.

εἰς Βακχεῖον π., into intoxication: Cycl. 453. ὅταν δ' ὑπνώσῃ Βακχείου νικώμενος: thus εἰς ὕπνον πεσὼν Orest. 211. εἰς ὄργην πεσὼν 688. εἰς φόβον πεσόντε Phoen. 67.

22. The same pleonasm occurs in Ion 16. τεκοῦσ' ἐν οἴκοις παῖδ', ἀπήνεγκεν βρέφος: a similar one in Iph. T. 239. Ἀγαμέμνονος παῖ, καὶ Κλυταμνήστρας τέκος: where Markl. on Suppl. 932. at first conjectured τε for παῖ, but afterwards defended the common reading. But a more unusual ple-

γνούς τὰμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,  
 λειμῶν' ἐς Ἡρας, καὶ Κιθαιρῶνος λέπας  
 δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, 25  
 σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον·  
 ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.  
 Πολύβου δέ νιν λαβόντες ἵπποβουκόλοι  
 φέρουσ' ἐς οἴκους· εἷς τε δεσποίνης χέρας  
 ἔθηκαν· ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον 30

onasm is found below, 47. 49. *Porson*. Cf. *Monk*. *Hipp.* 10. *Blomf.* *Prom.* 140. *Burges* has edited φρενὸς for βρέφος, including that and the following words down to φάτιν in a parenthesis.

23. τὰμπλάκημα: *Porson* throughout *Æschylus* has rejected the μ: *Blomf.* also and *Monk* coincide in that orthography: see *Med.* 116.

24. λέπας, *Schol.* ἀκρωτήριον. ἐν τούτῳ γὰρ ναὸς Ἡρας ἦν. ὃ καὶ καλεῖται λειμῶνα Ἡρας. πάντας γὰρ τοὺς ἀλσώδεις τόπους θεοῖς ἀφιέρουν, καὶ τεμένη θεῶν ἐκάλουν Ἑλληνες. *Æsch.* *Ag.* 289.

25. "The infin. stands after various verbs to express an object: after the verb to give. *Il.* H. 251. Ἑλένην δώομεν Ἀτρεΐδῃσι δῶκεν, *abducendam de-ponis*. *Thuc.* ii. 27. τοῖς Ἀργιῶσι οἱ Λακεδαιμόνιοι ἔδωκαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι." *Matth.* *Gr. Gr.* § 535. *Hec.* 1059.

26. μέσων *Cant.* [Cf. 1108.] *Valck.* has pronounced the following verse to be spurious, *Brunck* and *Beck* have omitted it. Undoubtedly it is not extremely elegant or polished. But on reflection, that it was scarcely possible that *Euripides* should omit all allusion to the etymology of the name of *Œdipus*, which even *Sophocles* had thought worthy of notice, *Œd. T.* 1036. ὅστ' ὠνομάσθης ἐκ τύχης ταύτης, &c. I cannot prevail upon myself to expunge this line. *Eustathius* on *Il.* Z. p. 650, 48=513, 43. is strangely mistaken in referring to this circumstance *Phoen.* 818. χρυσοδέτοις περόναις ἐπίσαμεν, since the allusion in that line is the v. 60. *Valckenaer* however

argues from hence that the line in question was unknown to *Eustathius*. In the *Ms. K.* ὠνόμασεν and in *M.* by the first hand. *Porson*. The order is this: πείρας σιδηρᾶ κέντρα διὰ μέσον σφυρῶν. *Burges* prefers μέσων from *Il.* Π. 405. διὰ δ' αὐτοῦ πείρεν (sc. ἔγχος) ὀδόντων.

28. The *St. Germain* *Grammarians* cited by *Valck.* Βουκολεῖσθαι αἶγας. Εὐπολις Αἰξίν. Ἴπποβουκόλοι Εὐριπίδης Φοινίσσαις. Ἴπποι ἐβουκολέοντο is an expression in *Homer* *Il.* γ. 220. where *Eust.* p. 1205, 51=1281, 13. and the *Schol.* of *Villoison* quote our author. In *Pollux* vii. 185. for *Σοφοκλῆς* ἵπποβουκόλοι, I think that *Valck.* properly reads Εὐριπίδης, these names being continually interchanged. *Priscian.* xvii. p. 1105. 36. Εὐριπίδης· ὃ θεοὶ πατρῷοι συγγενεῖς τε ἀλλὰ νῦν. Read, *Σοφοκλῆς*· ὃ θεοὶ πατρῷοι, συγγενεσθὲ γ' ἀλλὰ νῦν, from *Electr.* 411. *Porson.* *Schol.* ἵπποβουκόλους καλεῖ τοὺς τῶν ἵππων βοσκούς· τὸ βουκόλους ἀντὶ τοῦ βοσκούς καταχρηστικῶς, ὥσπερ καὶ ἕτερα τοιαῦτα εἴρηται παρὰ τοῖς ποιηταῖς, ὥς ἔχει καὶ τὸ Ὀμηρικόν (*Il.* Δ. 3.) νέκταρ ἐφνοχόει.

30. τῶν ἐμῶν *Ald.* and not a few *Mss.* Some τὸν ἐμὸν. The *Schol.* in the first ed. τῶν ἐμῶν. But τὸν ἐμὸν in one of the *Leyden Mss.*, *Flor. Cant. C. K.* and others. *Porson*. "In this passage δ ἐμὸς πόνος signifies the pain which I have undergone, (*abstr. pro concr.* for the child) but πόνος ὠδίνων, the pain which I suffered in delivery." *Matth.* *Gr. Gr.* § 466, 2. Cf. 58. See *Hec.* 430. *Schol.* τὸ ἔργον τῶν ἐμῶν ὠδίνων, τουτέστιν ὃν ἐγὼ ὠδυνήσασα ἔτεκον.

μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν.  
 ἤδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος,  
 παῖς οὐμός, ἢ γνούς, ἢ τινος μαθὼν πάρα,  
 ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,  
 πρὸς δῶμα Φοίβου· Λαῖός θ' οὐμός πόσις, 35  
 τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,  
 εἰ μηκέτ' εἴη· καὶ ξυνάπτετον πόδα  
 εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ.  
 καὶ νιν κελεύει Λαῖου τροχηλάτης,  
 ὦ ξέने, τυράννοις ἐκποδῶν μεθίστασο· 40  
 ὁ δ' εἶρπ' ἀναυδος, μέγα φρονῶν· πᾶλοι δέ νιν  
 χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.  
 ὅθεν, τί τὰκτὸς τῶν κακῶν με δεῖ λέγειν;  
 παῖς πατέρα καίνει, καὶ λαβὼν ὀχήματα,  
 Πολύβω τροφεῖ δίδωσιν· ὡς δ' ἐπεζάρει 45

32. Cf. 1176. Virg. *Æn.* x. 324. *flaventem prima lanugine malas.*

33. Burges, to obviate the repetition of the verb μαθεῖν, proposes ἢ γνούς αὐτὸς ἢ τινος πάρα, as Soph. *Ced. T.* 704. Αὐτὸς ξυνειδὼς ἢ μαθὼν ἄλλου πάρα. Potter: *by instinct moved or some report.*

34. τοὺς φύσαντας all edd. and Mss. But Valck., thinking that Eurip. would not include a mother in this appellation, prefers the reading preserved by Strabo, xvi. p. 1105. C. τοὺς τεκόντας. But a passage in the *Medea* 1059., where Medea uses the verb ἐξεφύσαμεν in reference to herself alone, has deterred me from adopting it. Euripides, in the *Ino* in Stob. xxviii. p. 149. Τίς ἄρα μήτηρ ἢ πατήρ κακὸν μέγα Βροτοῖς ἔφυσε τὸν δυσώνυμον φθόνον; Porson.

36. ἰδεῖν for μαθεῖν C. D. Cant. L. M. four other Mss. in Burton, and in J. as a various reading; μαθεῖν in C. as a various reading. Porson. On the constr., cf. Hec. 972. εἰπὲ παῖδ',—εἰ ἤ.

38. Musgr. conjectures ἀμφί, to no purpose. Porson. Stat. Theb. i. 64.

*trifidaque in Phocidos arcto.* Soph. *Ced. T.* 723. σχιστῇ δ' ὁδὸς 'Ες ταῦτ' Δελφῶν καὶ Δαυλίας ἄγει.

40. ὦ ξέने many Mss. τυράννω J. which construction is also good. But ὦ ξέने, τυράννοις Diog. L. vi. 55. Greg. Naz. ii. p. 208. D. Porson. "The verbs *to yield*, εἴκειν, ὑπέκειν, &c. govern the dat. as in Latin. Hence also ἐκποδῶν is often put with the dat., though elsewhere accompanied by the gen. Eur. Or. 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν Τὸ γῆρας ἡμῖν τὸ σόν." Matth. Gr. Gr. § 382.

41. φρονῶν μέγα, proud, indignant, Soph. Antig. 768. φρονεῖτω μείζον ἢ κατ' ἄνδρα.

44. ὀχήματα, Schol. ἀντὶ τοῦ ὄχημα. \*Εν γὰρ τῇν ὄχημα, ὡς παρὰ Σοφοκλεί (Ced. T. 761.) ἀπήνη δ' ἦγε Λαῖον μία. Cf. Hec. 265.

45. Antimachus Lyde ap. Schol. Εἶπε δὲ φωνήσας· Πόλυβε, θρεπτήρια τάσδε Ἴππους τοι δώσω δυσμενέων ἐλάσας: whence Valck. conjectures τροφεῖα, against the metre, if my canon is true, although this error may be removed by reading τροφεῖ· ἔδωκεν. But no correction is required. The sense

Σφιγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,  
 Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη,  
 ὅστις σοφῆς αἰνίγμα παρθένου μάθοι,  
 τούτῳ ξυνάψει λέκτρα· τυγχάνει δέ πως  
 αἰνιγμ' ἐμός παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50  
 καὶ σκῆπτρ' ἐπαθλα τῆσδε λαμβάνει χθονός.  
 γαμεῖ δὲ τὴν τεκούσαν, οὐκ εἰδὼς τάλας,  
 οὐδ' ἡ τεκούσα, παιδὶ συγκοιμωμένη.  
 τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας,  
 Ἑτεοκλέα, κλεινὴν τε Πολυνείκους βίαν, 55  
 κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ  
 ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.  
 μαθὼν δὲ τὰμὰ λέκτρα μητρώων γάμων,

is the same as if Eurip. had said Πολύβη, ὅτι αὐτὸν ἐθρεψε. Hesychius: Πολυβοτραφεῖ. τῷ ἀναθρέψαντι Πόλυβον νόματι. Thus Musurus has edited. But in a Ms. on the authority of Schow, Πολυβοονάμα. Read therefore, Πολύβη τροφεῖ. τῷ ἀναθρέψαντι, Πολύβη ὄνομα. Porson.

ἐπεξάρει occurs also in Rhes. 422. (Schol. ἐπέκειτο, ἐπεβάρει.) It is peculiar to the Arcadians, according to Eustathius, who compares with it ζέρεθρον, βάραθρον, on Il. Γ. p. 381, 20. M. p. 909, 27=288, 39. 871, 16. They also said, it appears, ζέλλω for βάλλω, Hesych. and Etymol. p. 408, 42. Hesych. Καζέλη, κατέβαλε. Thus the Ms. Read καταβάλῃ. The same: Ζέβυται, (thus the Ms.) σέσακται, which seems put for βέβυται or βέβυσται. Porson.

46. ἐμός δ' some Ms. δὲ for τε 56. Cant. Porson.

47. Κρέων τ' Ald. and a portion of the Mss. But Grotius has rejected the copulative as useless, and after him King, in conformity with Mss. Porson.

50. This verse used to be followed by another, ὅθεν τύραννος τῆσδε γῆς καθίσταται, and v. 58. by ὁ πάντ' ἀνατλάς Οἰδίπους παθήματα. Brunck has

erased both on the opinion of Valck., Beck the former only. Porson.

54. ἄρσενας most Mss. and edd., but ἄρσενας in two. Porson. Cf. Hec. 8.

55. "The following substantives in particular are used in circumlocution: βία is, μένος, strength, e. g. βίη Ἡρακλεΐη, Αἰνείας βίη, in Homer, Κάστωρος βία Pind. Pyth. xi. 93. Τύδεος βία Æsch. S. c. Th. 77. Πολυνείκους βία Eur. Ph. 55. for Ἡρακλῆς, Αἰνείας, Κάστωρ, Τυδεΐδης, Πολυνείκης, but with the collateral idea of strength or power, as in Latin: *perrupit Acheronta Hercules labor, Catonis virtus incaluit mero.* (Hor. Od. i. 3, 36. iii. 21, 11.) Thus is Τηλεμάχοιο, is ἀνέμου (even is βίης Ἡρακλεΐης, Hesiod. Th. 332.) as *odora capum vis* (Æn. iv. 132.) μένος Ἀλκινόοιο, Ἄρης, ἀνέμου, ἡελίου, &c. σθένος Ἡετίωνος Il. Ψ. 817. σθένος Ἰππων, ἡμιόνων Pind. Ol. vi. 38." Matth. Gr. Gr. § 430, 6. In Æsch. Chuëph. 880. φίλτατ' Αἰγίσθου βία for φίλτατε Αἰγίσθε. See Monk on Hipp. 794. Schæfer suggests that the periphrasis in this case may indicate the partiality of Jocasta for Polyneices.

58. λέκτρα γάμων, a periphrasis for γάμους: μαθὼν δὲ τοὺς ἐμούς (i. e. σὺν

εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,  
 χρυσηλάτοις πόρπαισιν αἰμάξας κόρας. 60  
 ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται,  
 κλείθροισ ἐκρυψαν πατέρ', ἴν' ἀμνήμων τύχη  
 γένοιτο, πολλῶν δεομένη σοφισμάτων.  
 ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,  
 ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας, 65  
 θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.  
 τὰ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους  
 εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ,

ἐμοί) γάμους μητρός ὄντας: cf. 30. Potter: *when he knew, that sharing mine, He shared his mother's bed.*

59. ὄμματ' αὐτοῦ Ald. and some Mss. In the next line πόρπαισιν Valck. Brunck. and Beck, from the first Leyden Ms. Porson. Cf. Med. 479.

61. Statius Theb. iv. 336. Dum ro-seis venit umbra genis. Porson.

62. Scholef. remarks that Porson is not consistent in his orthography, since in Orest. 1583. 1587. he has edited κληθρῶν, κληθρα, but here and in v. 112. κλείθροισ, in 268. κλείθρα, in 164. ἐξη-κασμένα, in 431. εἴκασε. Monk. on Hipp. 500. considers the forms ἐκλησα, κληδες, κληθρον, to belong to the later Attics, and to have been introduced into the writings of the tragedians by the Grammarians. The Schol. on Phoen. 688. says, that till the time of the archon Euclides, (i. e. Ol. 94. 2.) the short letters E and O were used for H and Ω; and that therefore the Athenians wrote δέμοι for δῆμος; and consequently κλείθρα not κληθρα, which originated in the contraction of the Ionic κληῖθρα.

63. π. δ. σοφ. "i. e. πολλῆς δεομένη μηχανῆς πρὸς τὸ λαθεῖν." Burton.

64. "Soph. Antig. 51. πρὸς αὐτοφύρων ἀμπλακημάτων διπλᾶς Ὀφεις ἀράξας, the idea of impelled, provoked by his offence, is implied in πρὸς. Eur. Ph. 64. πρὸς τῆς τύχης νοσῶν, a verb neuter has the constr. of a pass. Andr. 1126. ποίας ὀλλυμαι πρὸς αἰτίας;

the guilt is represented as belonging to the speaker; *what crime ruins, un-does me?*" Matth. Gr. Gr. § 590. δ. note.

65. ἀρὰς ἀρᾶται. Cf. Med. 696. 1037. Monk Hipp. 1306. γραφὰς ἐ-γραψε.

66. Cf. Æsch. S. c. Th. 987. Πικρὸς λυτὴρ Νευκέων, ὁ πόντιος Ξεῖνος ἐκ πυρὸς συθεῖς, Θηκτὸς σίδaros. Πικρὸς δὲ χρημάτων κακὸς Δατητὰς Ἀρης Ἀρὰν πατρίαν τιθεῖς ἀληθῆ: 785. Τέκνοις δ' ἀραίας Ἐφῆκεν ἐπίκοτος τροφᾶς, Αἰ αἰ, πικρογλώσσους ἀρὰς, Καὶ σφε σιδα-ρονόμφ Διὰ χερὶ ποτε λαχεῖν Κτήματα.

67. Cf. S. c. Th. 65. ὅμοι, πατρὸς δὴ νῦν ἀρὰ τελεσφόροι.

68. Valck. has restored εὐχὰς from Moschopulus on Hesiod Op. 540. p. 120. ed. Heins. and his own Mss. with which, I believe, all others agree. Burton has referred this reading to ἀρὰς v. 65., an usual error in collating Mss. [In Soph. Œd. T. 239. ἐπτεύχομαι signifies *to imprecate*.] Again, Brunck has edited κραίνουεν for κραίνωσιν, according to Dawes' canon, Misc. Crit. p. 82. (85.) But the tragic writers do not seem to have uniformly observed this rule. Cf. Hec. 1128—1133. (1120—1126.) Moschopulus also has κραι-νώσιν. Porson. The canon alluded to is this: *with the particles ἵνα, ὅπως, μή, ὅπως, ὥς, the optative is used after verbs of the past time, the subjunctive after verbs of present or future time.* "Generally speaking, where a purpose, end, result, is denoted by the help of



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## ΥΠΟΘΕΣΙΣ.

ἜΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστερεῖ τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην· φυγὰς δ' ἐκεῖνος εἰς Ἄργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου· κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιόχρεων στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπονδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέωντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἠρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν. Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὐρούσα νεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφὴν· Πολυνείκην δὲ ἀκήδευτον ἔβριψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ᾧ μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ᾧ δὲ τὴν ὀργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέησας.

Χρησμὸς δοθεὶς Λαῖφ.

Λαῖε Λαβδακίδη, παῖδων γένος ὄλβιον αἰτεῖς ;  
δώσω τοι φίλον υἱόν· ἀτὰρ σε πεπρωμένον ἐστὶ  
παιδὸς ἐοῦ χεῖρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσε  
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,  
οὔ φίλον ἥρπασας υἱόν· ὁ δ' ἠὔξατό σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἶνιγμα.

Ἔστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μίᾳ φωνῇ,  
καὶ τρίπον· ἀλλάσσει δὲ φυτὴν μόνον, ὅσσ' ἐπὶ γαίαν  
ἐρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὅπταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,  
ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.



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δώσω τοι φίλον υἱόν· ἀτὰρ σε πεπρωμένον ἐστὶ  
παιδὸς ἐοῦ χεῖρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσε  
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραιῖσι πιθήσας,  
οὗ φίλον ἥρπασας υἱόν· ὁ δ' ἠὔξατό σοι τάδε πάντα.

Τὸ τῆς Σφιγγὸς αἵνιγμα.

Ἔστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μία φωνή,  
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν  
ἐρπετὰ κινεῖται, ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὅπταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,  
ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ.

- Αν. ἰὼ πότνια παῖ Λατοῦς  
 Ἑκάτα, κατάχαλκον ἅπαν  
 πεδῖον ἀστράπτει.
- Παι. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα, 110  
 πολλοῖς μὲν ἵπποις, μυρίοις δ' ὅπλοις βρέμων.
- Αν. ἄρα πύλαι κλείβροις,  
 χαλκόδετά τ' ἔμβολα  
 λαϊνέοις Ἀμφίονος ὀργάνοις  
 τείχεος ἤρμονται; 115
- Παι. θάρσει· τά γ' ἐνδον ἀσφαλῶς ἔχει πόλις.  
 ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.
- Αν. τίς οὗτος ὁ λευκολόφος,  
 πρόπαρ ὃς ἀγεῖται στρατοῦ,  
 πάγχαλκον ἀσπίδ' ἀμφὶ  
 βραχίονα κουφίζων; 120
- Παι. λοχαγός, ᾧ δέσποινα. Αν. τίς, πόθεν γεγώς;  
 αὐδάσον, ᾧ γεραίε, τίς ὀνομάζεται;
- Παι. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος,

the authority of a Leyden Ms. But others have it, as well as Eustathius II. B. p. 239, 23=181, 22. whom Valck. himself cites. *Porson*.

108. Valck. has suggested that Eustathius II. E. p. 512, 40=388, 9. has alluded to this passage; and in II. Δ. p. 471, 41=359, 29. cites most corruptly κατέσχον ἅπαν πεδῖον ἀστράπτει. Milton has imitated it, *Par. Lost* iii. 326. 'The field, all iron, cast a gleaming brown.' *Porson*. Lucret. ii. 327. Fulgur ibi ad cælum se tollit, totaque circum Ære renidescit tellus. Virg. *Æn.* xi. 601. ferreus hastis Horret ager. Xen. K. Π. vi. 4, 1. ἤστραπτε μὲν χαλκῷ, ἦνθει δὲ φοινικίσι πᾶσα ἡ στρατία.

114. ὀργάνοις, Schol. τοῖς ἔργοις, ἐκ τοῦ ποιῶντος τὸ ποιούμενον· καὶ Σοφοκλῆς (*Polyido* Fr. iv.) Πουθού μελίσσης κηρόπλαστον ὄργανον, ἀπὸ τοῦ ἔργου.

116. Lucian ridicules this line in

his *Jupiter Tragedus* ii. p. 646. Θάρσει· τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς: whence it might appear that he had read πόλει. *Porson*. "Adverbs are often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adv., with the verb εἶναι, as καλῶς ἔχει, i. e. καλὸν ἐστι." *Matth. Gr. Gr.* § 604.

119. ἄγει Ald. ἡγεῖται Grot. Julian. *Cæs.* p. 313. C. and most Mss. ἀγεῖται, which Barnes has edited, is in the Schol. C. Flor. L. the membr. and five others, if Burton may be trusted; but I suspect that some of those exhibit ἡγεῖται. *Porson*.

121. Valck. has edited βραχίονα: βραχίονι Aldus. Mss. differ. [Cf. 1638.] ἔχειν Cant. R. but κουφίζων in both for a various reading. *Porson*.

124. Compare the descriptions of these chiefs in *Æsch.* S. c. Th. 371. *Soph.* *Ced.* Col. 1313. *Eur.* *Suppl.* 863.

- Λερναῖα δ' οἰκεῖ νάμαθ', Ἰππομέδων ἄναξ. 125  
 Αν. ἔ, ἔ, ὡς γαῦρος, ὡς φοβερὸς  
 εἰσιδεῖν, γίγαντι  
 γηγενέτα προσόμοιος,  
 ἀστρωπὸς ἐν γραφαῖσιν,  
 οὐχὶ πρόσφορος ἀμερίῳ γέννα. 130  
 Παι. τὸν δ' ἐξαμείβοντ' οὐχ ὄρᾳς Δίρκης ὕδαρ  
 λοχαγόν; Αν. ἄλλος ἄλλος ὅδε τευχέων τρόπος.  
 τίς δ' ἐστὶν οὗτος; Παι. παῖς μὲν Οἰνέως ἔφυ  
 Τυδεὺς, Ἄρην δ' Αἰτωλὸν ἐν στέρνοις ἔχει.  
 Αν. οὗτος ὁ τᾶς Πολυνείκεος, ᾧ γέρον, 135

In all these a chief, Eteoclus, is mentioned as one of the seven; in the present enumeration he is omitted, and Adrastus makes up the number.

129. ἀστρωπὸς ἐν γρ., alluding to the device upon his shield, representing Argus with his hundred eyes: cf. v. 1130. He is called *stellatus* Argus by Ovid. Met. i. 664. cf. *ibid.* 498. *videt igne micantes, Sideribus similes, oculos.*

130. οὐχὶ Ald. and most Mss. King from K. has edited οὐ, and in the next line ἀμερίων, but ἀμερίῳ, which is supported by Aldus and part of the Mss., seems better. *Porson.*

131. ἐξαμείβοντα i. e. ἐκπερῶντα: this meaning is omitted in many Lexicons: it is thus used in Æsch. Pers. 135. τὸν ἀμφίζευκτον ἐξαμείψας Ἀμφότερας ἄλιον Πρῶνα κοινὸν αἶας: also intransitively in Eur. Or. 266. εἰ μὴ ἔξαμείψει χωρὶς ὁμμάτων ἐμῶν, Hesych. πορεύσεται: literally *shall change his position, shall vanish.*

132. King has erased λοχαγὸν on the authority of Mss. and has edited from K. ἄλλος γὰρ ἄλλος τοῦδε. But even that Ms. adds λοχαγὸν from a second hand, and it is retained by the Cambridge and Leyden Mss. and probably others. *Porson.*

133. ἔφυ for ἐστὶ: See Med. 696. The imperf. is used for the pres. by Virgil. Ecl. i. 80. Hic tamen hanc Eurip. Phœn.

*mecum poteras requiescere noctem:* also Ovid Met. i. 679. *Quisquis es, hoc poteras mecum considerare saxo.*

134. Ἄρην Ald. and almost all Mss. which Valck. has erroneously changed into Ἄρη. In Æsch. S. c. Th. 45. the metre requires Ἄρην. *Porson.* Cf. 950. 1020. In Agam. 45. Blomf. has left Ἄρη, which he considers as defensible, because Sophocles Œd. T. 190. uses Ἀρεα. With respect to the expression Ἄρην Αἰτωλὸν, it is susceptible of several interpretations: either that he wore the *same armour* as the Ætoliens, or that he possessed the *martial spirit* of his countrymen: the latter is adopted by Blomf. Gloss. Agam. 77. who cites from Æsch. Suppl. 745=757. γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἀρης. Soph. El. 1243. Ὅρα γε μέντοι, κἂν γυναιξὶν ὡς Ἀρης ἔνεστιν. The Schol. suggests a third explanation, that allusion is made to a representation on his shield of the chase of the Calydonian boar, which took place under Æneus: and he refers to a line in Callimachus, Εἰμι τέρας Καλύδωνος, ἄγω δ' Αἰτωλὸν Ἄρηα, where however the words seem to signify, *I am the leader of the Ætolian forces.* Potter has happily preserved the ambiguity of the original: in his *breast he bears th' Ætolian Mars.*

135. *Is he the husband of the bride who is own-sister to the bride of*

αὐτοκασιγνήτας νύμφας

ὁμόγαμος κυρεῖ;

ὡς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος.

Παι. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον,  
λόγχαις τ' ἀκοντιστῆρες εὐστοχάτατοι. 140

Αν. σὺ δ', ὦ γέρον, πῶς αἰσθάνει σαφῶς τάδε;

Παι. σημεί' ἰδὼν τότ' ἀσπίδων ἐγνώρισα,  
σπονδὰς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρων,  
ἃ προσδεδορκῶς, οἶδα τοὺς ἀπλισμένους.

Αν. τίς δ' οὗτος ἀμφὶ μνήμα τὸ Ζήθου περᾶ, 145  
καταβόστρυχος, ὅμμασι γοργός

*Polynices?* The daughters of Adrastus, according to the Schol., were named Argea and Deipyle; Polynices married the former, Tydeus the latter.

138. In some Mss. ἀλλόχροος, a form which is extant in Hipp. 176. Below 142. ἐπεγνώρισα M. R. Porson.

139. σακεσφόροι: 'the Ætolian warriors lift the long square targe,' Potter. "Homer makes use of σάκος and ἀσπίς indiscriminately. But Eurip. here uses the word σάκος in σακεσφόρος in its precise and proper sense, as a barbaric shield of a figure different from the Grecian ἀσπίς, which was round, perhaps like that which sculptors have generally given to Mezentius; with the same precision Homer calls this hero σακεσπᾶλος ἱππότα Τυδεύς: (Il. E. 126.) The spear was a common weapon, and in the hand of every warrior of old times, but not uniformly of the same size and use: in Homer the combatants generally threw their spears, measuring the distance by their strength. The protended spear, ὀρεκτὴ μέλιη, is the weapon with which Eurip. arms the contending brothers, who use it in close fight till it is broken in the hand of each; the massive javelin, the barbaric λόγχη, was in use only among the troops of Tydeus, who in the attack on the town drove the Thebans from the walls, Αἰτωλίσιν λόγχαισιν ἀκοντίζοντες (*infra* 1182.) hurling their

Ætolian spears to the battlements." Potter.

143. A line repeated from 95. above.

145. τοῦ is omitted in the Cambr. Ms.; for it C. K. L. M. R. substitute τὸ, also J. as a correction. Thus also Valck. has edited from the Leyden Mss. Rightly. *The tragic writers rarely prefix the article to proper names, unless for the sake of emphasis, or in the beginning of a sentence, in which case a particle is inserted, as below 522. Suppl. 129. In Soph. Phil. 1357. πῶς τῷ πανώλει παιδὶ τοῦ Λαερτίου; Aldus and Mss. τῷ correctly: ibid. 677. Τὸν πελάταν λέκτρων ποτὲ τοῦ Διός. Ald. and Mss. omit τοῦ. Read τῶν. I say rarely, not never, as Valck. seems to determine on this passage. Porson. Thus Elmsl. has edited in Soph. Œd. C. 1389. καλῶ τὸ Ταρτάρου—Ἐρεβος. On the elliptical construction τίς δ' οὗτος περᾶ, for τίς ἐστὶν οὗτος ὃς π., see Porson on Hec. 499.*

μνήμα τὸ Ζήθου, Schol. κοινὸς μὲν ἀμφοῖν δ' τάφος Ζήθου καὶ Ἀμφίονος: thus the same warrior is described by Æschylus S. c. Th. 523. as προσταχθέντα Βορραῖαις πύλαις, Τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος: and again 532. as ὤμδον, οὗτι παρθένων ἐπώνυμον, Φρόνημα, γοργὸν δ' ὄμμι' ἔχων.

146. γοργός τ' in some Mss. Porson.

εἰσιδεῖν, νεανίας ;

Παι. λοχαγός. Αν. ὡς ὄχλος νιν ὑστέρα ποδὶ  
πάνοπλος ἀμφέπει.

Παι. ὃδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. 150

Αν. ἀλλὰ νιν ἅ κατ' ὄρη μετὰ ματέρως

Ἄρτεμις ἱεμένα,

τόξοις δαμάσας ὀλέσειεν,

ὃς ἐπ' ἐμὴν πόλιν ἔβα πέρσων.

Παι. εἴη τάδ', ὦ παῖ, ξὺν δίκη δ' ἤκουσι γῆν' 155

ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί.

Αν. ποῦ ποῦ δ' ὃς ἐμοὶ

μιάς ἐγένετ' ἐκ ματέρως

πολυπόνῳ μοίρᾳ,

ὦ φίλτατ', εἰπὲ ποῦ 'στὶ Πολυνείκης, γέρον ; 160

Παι. ἐκεῖνος ἐπτά παρθένων τάφου πέλας

Νιόβης, Ἀδράστῳ πλησίον παραστατεῖ.

ὄρᾱς ; Αν. ὄρῳ δῆτ' οὐ σαφῶς, ὄρῳ δέ πως

μορφῆς τύπωμα, στέρνα τ' ἐξηκασμένα.

ἀνεμώκεος εἴθε δρόμον νεφέλας 165

148. Valck. conjectures *ὅσος ὄχλος*, which Brunck has edited. I do not see why Antigone could not as well say, *How the crowd follows him ! as, How great a crowd follows him !* Porson.

153. *τόξοισιν* King from his best Ms. If any one shall choose to form an hexameter out of 152. 153. he will meet with no opposition from me. I have also erased γ' with Brunck, which King had added from conjecture. *δαμάσασα* Ald. Porson.

156. δ Ald. but δ in almost all Mss. Porson. Cf. 270. Hec. 13.

157. Some Mss. give ποῦ only once, as King and Valck. have edited : ποῖ ποῖ δ' Brunck from his membr. Porson.

158. "Hom. Il. xix. 293. τοὺς μοι μία γείνατο μήτηρ." Schæf.

161. The children of Niobe, according to Ovid, Met. vi. consisted of seven sons and seven daughters ; according to Homer, Il. Ω. 603. of six sons and six daughters ; according to Hesiod, of ten sons and ten daughters.

163. Cf. Eur. Heracl. 495. κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως.

164. *ἐξηκασμένα*, the Attic form, on the suggestion of Valck., has been restored by Brunck for *ἐξεκασμένα*. Julian. Orat. viii. p. 247. D. οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα στέρνων τε ἐξεκασμένα πρὸς ἀρχέτυπον σώματος where Wyttenbach Epist. Crit. p. 23. has compared this passage of Eurip. Porson. Cf. 62. Blomf. on Æsch. Choëph. considers *ἤκασεν* as belonging to the later Attics.

165. Cf. Alc. 251. οὐρανίαι τε δῖναι Νεφέλας δρομαίου.

ποσὶν ἱξανύσαιμι δι' αἰθέρος  
 πρὸς ἑμὸν ὁμογενέτορα  
 περὶ δ' ὠλένας δέρα φιλτάτα  
 βάλοιμι χρόνῳ φυγάδα μέλεον.  
 ὥς ὅπλοισι χρυσεόισιν ἐκπρεπῆς, γέρον,  
 ἑώοις ὅμοια φλεγέθων  
 βολαῖσιν ἀελίου.

170

Παι. ἥξει δόμους ταύσδ', ὥστε σ' ἐμπλῆσαι χαρᾶς,  
 ἔνσπονδος. Αν. οὗτος δ', ὦ γεραίε, τίς κυρεῖ,  
 ὅς ἄρμα λευκὸν ἠνιοστραφεῖ βεβῶς ;

175

Παι. ὁ μάντις Ἀμφιάραος, ὃ δέσποιν', ὅδε  
 σφάγια δ' ἄμ' αὐτῷ, γῆς φιλαιμάτου ῥοαί.

Αν. ὦ λιπαροζώνου θύγατερ  
 Ἀελίου Σελαναία,

168. The order of constr. is: βά-  
 λοιμι δ' ὠλένας περὶ χρ. φυγάδα μέλ.  
 δέρα φ.: cf. 196. Bacch. 609. τῷ δὲ  
 περὶ βρόχους ἔβαλλε γόνασι. Tro. 757.  
 ἀμφὶ δ' ὠλένας Ἑλισσ' ἑμοῖς νῶτοισι.

169. βάλλοιμι Ald. βάλοιμι Leid.  
 A. C. Cant. D. M. Porson.

170. You may with little trouble  
 form a senarius out of this line: ὥς  
 χρυσεοῖς ὅπλοισιν. But there is no  
 necessity. See Orest. 1512. The Flor.  
 Ms. has ἐκπρεπῆς, Ald. and several  
 Mss. εὐπρεπῆς, M. R. εὐτρεπῆς. Again  
 ἑώοισιν King from K. Porson. Cf.  
 Hec. 558. Alc. 343. Aesch. S. c.  
 Th. 90.

171. Cf. Hom. Il. X. 134. ἀμφὶ δὲ  
 χαλκὸς ἐλάμπετο εἵκελος αὐγῇ ἡ πυρὸς  
 αἰθομέναιο, ἢ ἡελίου ἀνιόντος.

173. ἐκπλήσαι Ald. ἐμπλήσαι most  
 Mss. Porson. As Valck. observes,  
 the phrases ἐκπλήσαι βίον, ἄθλους,  
 κακὰ are used, but ἐμπλήσαι is gene-  
 rally followed by an accus. of the  
 object, and a gen. of the thing: cf.  
 730. τάχ' αὐτῶν πεδίων ἐμπλήσω φό-  
 νου: Hel. 768. οὐ γὰρ ἐμπλήσαιμί σε  
 μύθων.

174. τίς; πόθεν κυρεῖ; Ald. Cant.  
 J. L. Flor. Leid. B. πόθεν is omitted  
 in Grot. K. τίς in M. R. κυρεῖ in C.

Leid. A. and others. The last read-  
 ing is good in itself, but the answer  
 does not correspond. Valck. thinks  
 that it originates from v. 122. Porson.

175. Schol. λευκὸν τὸ ἄρμα φησὶ διὰ  
 τοὺς ἵππους: ἐκ γὰρ τῶν ἵππων τὸ ἄρμα  
 λέγει: cf. 615. Virg. Aen. x. 575.  
 hijugis infert se Lucagus albis. The  
 verb ἠνιοστροφέω occurs in Aesch. Cho.  
 1009. also the subst. ἠνιοστρόφος in  
 Soph. El. 731. The constr. is βεβῶς  
 ἄρμα λ. ἦν. as in Phaeth. Fr. viii. 5.  
 νῶτα Σειρίου βεβῶς.

177. φιλαιμάτοι Ald. and many M.s.  
 φιλαιμάτου Grot. with others. For  
 ῥοαί some Mss. have ῥοαῖς: ῥοαί is an  
 emendation of Musgr., adopted by  
 Brunck. Porson. Cf. 1126.

178. λιπαρόζωνε Brunck from con-  
 jecture. Porson. Burges also con-  
 sidered this epithet as more applicable  
 to the Moon than the Sun, comparing  
 Theocr. Id. ii. 165. χαῖρε Σελήνη  
 λιπαρόχροε.

θύγατερ Ἀελίου. Schol. Κατὰ μὲν  
 τὴν μυθικὴν ἱστορίαν ἀδελφὴ Ἥλιου ἢ  
 Σελήνη (ἄμφω γὰρ ἐκ Λητοῦς καὶ Διὸς)  
 κατὰ δὲ τὸν φυσικὸν λόγον θυγάτηρ,  
 ἐκείθεν ὥσπερ ἐκ πηγῆς ἀρυσμένη τὸ  
 φῶς. See Med. 830.



χρυσέοκυκλον φέγγος, 180

ὥς ἀτρεμαῖα κέντρα  
καὶ σάφρονα πάλοις  
μεταφέρων ἰθύνει.

ποῦ δ' ὅς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει,  
Καπανεύς; Παι. ἐκεῖνος προσβάσεις τεκμαίρεται  
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν. 186

Αν. ἰὼ Νέμεσι καὶ Διὸς  
βαρύβρομοι βρονταὶ,  
κεραύνιον τε πῦρ αἰθαλόεν,  
σύ τοι μεγαληγορίαν  
ὑπεράνορα κοιμίζοις. 190  
ὃδ' ἐστίν, αἰχμαλατίδας

180. χρυσόκυκλον some Mss. Porson.

181. ἀτρεμέα Ald. ἀτρεμαῖα Cant. Flor. J. K. L. M. Porson. Schol. εἰκότως ἡσυχῇ καὶ σωφρόνως ἐλαύνει δ' Ἀμφιδράος. Οἶδε γὰρ ὥς μάντις τὰ ἀποβησόμενα. Thus above 171. ὁμοία for ὁμοίως.

181. κέντρα, Schol. μάστιγας. Hipp. 1190. κὰν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν Πάλοισι ὁμαρτῇ. See Monk's note.

183. μετάφρενον corruptly Eust. II. E. p. 557, 36—423, 22. Porson. Paragraph. τὴν μάστιγα ἔνθεν κακείθεν φέρων τοῖς πάλοις.

184. Cf. Æsch. S. c. Th. 448. ὅλοιθ' ὅς πόλει μεγάλ' ἐπεύχεται.

185. Mss. and all edd. before Brunck add ἐπτα after ἐκεῖνος: he has rejected it from the conjecture of Valck. The Flor. Ms. omits Καπανεύς, as Barnes suggested; but this name is necessary. For τεκμαίρεται K. has σκοπεῖ, which King has injudiciously adopted. Porson. Virg. Æn. viii. 229. Accessum lustrans, huc ora ferebat et illuc. Statius Theb. x. 834. says of Capaneus, Ardua mox torvo metitur culmina visu.

187. Νέμεσις edd. Mss. and Suid.

under Νέμεσις and ὑψηλοτέρας. But under the word ἰὼ he has Νέμεσι, which Toup approves under Νέμεσις. In Soph. El. 792. Aldus and the old Mss. have correctly Νέμεσι. The emendation of Dawes in Aristoph. Ran. 920. ξύνεσι for ξύνεσις, has been neglected by Brunck, but adopted by Invernizius from the Ravenna Ms. Thus below 199. some Mss. have Ἄρτεμις. Porson.

189. πῦρ. Many Mss. φῶς. Porson. Eur. Tro. 80. ἐμοὶ δὲ δώσειν φησὶ πῦρ κεραύνιον: Alc. 126. Διόβολον πλᾶκτρον πυρὸς κεραυνίου. Æsch. Pr. 1028. ριπτέσθω μὲν αἰθαλοῦσσα φλόξ. Hor. Carm. I. 34, 5. Diespiter, Igni corusco nubila dividens.

190. μεγαλανορίαν Ald. Mss. Eustathius μεγαλάνορα ὑπερηγορίαν, II. Δ. p. 462, 4—351, 38.: μεγαληγορίαν, which the Schol. seems to have read, has been approved by Valck. and Toup, and edited by Brunck and Beck. κοιμίζεις Ald. and several Mss. κοιμίζοις the edd. of Grotius and King, K. as a various reading, Cant. M. R. A marginal scholium notices both readings. Porson. Blomf. S. c. Th. 220. is of opinion that the words σύ τοι are never construed otherwise than

ὅς δορὶ Θηβαίας Μυκῆναισι  
 Λερναία τε δώσει τριαίνα,  
 Ποσειδανίοις Ἀμυμωνίοις  
 ὕδασι δουλείαν περιβαλάν.

195

μήποτε, μήποτε τάνδ', ᾧ πότνια,  
 χρυσεοβόστρυχον ᾧ Διὸς ἔρνος,  
 Ἄρτεμι, δουλοσύναν τλαίην.

Παι. ᾧ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας  
 ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου  
 εἰς τέρψιν ἦλθες, ᾧν ἔχρηζες εἰσιδεῖν.  
 ὄχλος γὰρ, ὡς ταραγμὸς εἰσῆλθεν πόλιν,  
 χωρεῖ γυναικῶν εἰς δόμους τυραννικούς.  
 Φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ,

200

205

with the indicative: Orest. 578. Heracl. 733. Soph. Fl. 624. On the signif. of κοιμίζω see Hec. 472. Aesch. Pers. 832. Ζεὺς τοι κολαστὴς τῶν ὑπερκόπων ἔγαν φρονημάτων ἐπεστίν, εὐθυνος βαρύς.

194. 195. δώσειν Ald. and Mss. δώσει Canter. δώτων K. Ποσειδωνέοις Ἀμυμωνέοις Ald. Ποσειδανέοις Grot. I have given the simple vowel for the diphthong from some Mss. Porson. Schæfer suggests a note of interrogation after περιβαλάν. Potter has thus rendered the passage: *Shall he to proud Mycenæ, and the fount Of Lerna gushing from the trident's stroke, To Amymonë's banks, Neptunian stream, In slavery lead th' unhappy dames of Thebes, The captives of his spear?* But the dat. Ποσειδ. Ἀμυμ. ὕδασι is not to be taken in apposition with Λερναία τριαίνα, but as dependent upon περιβαλάν: *introducing slavery about the waters of Amymonë: i. e. settling the captives there as slaves.* Cf. 125.

198. χρυσεοβόστρυχε King, Valck., Brunck, and others. But the Aldine reading χρυσεοβόστρυχον is afforded by K. L. Cant. by the first hand, and by M. for a various reading. A comma

must be placed after πότνια, and omitted after χρυσεοβόστρυχον with Grotius. Porson.

ἔρνος, scion of Jove: cf. θάλος above 86. ὕζος, Hec. 122.

203. I see nothing wrong in this. Yet Valck. with an unfortunate conjecture reads, ὄχλος γὰρ, ὅσπερ ἔναγχος εἰσῆλθεν πόλιν. But the only passage where ἔναγχος occurs in tragedy he has shown to be faulty, and has corrected it. Porson.

205. γὰρ Aldus and Mss. δὲ Stobæus lxxi. p. 433, 15. ed. Gesner. lxxiii. p. 310. Grot. Again Aldus has edited θηλειῶν γένος ἔφυ, by combining two readings equally good, θηλειῶν ἔφυ, and θηλειῶν γένος. The former is retained by almost all Mss. except that J. has γένος over χρῆμα; the latter, which is noticed by Gesner in the margin as a various reading, has been preferred by Brunck. Porson. The following are instances in which χρῆμα forms a periphrasis, given by Matthiæ § 430. 6. Herod. i. 36. σὺς μέγα χρῆμα for μέγας σὺς. Aristoph. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Xen. Cyrop. ii, 1, 5. σφενδονητῶν παμπολύ τι χρῆμα. In these it conveys the idea of immensity: in Euripides it

σμικρὰς δ' ἀφορμὰς ἦν λάβωσι τῶν λόγων,  
πλείους ἐπείσφेरουσιν ἡδονὴ δέ τις  
γυναιξί, μηδὲν ὑγιὲς ἀλλήλας λέγειν.

Χο. Τύριον οἶδμα λιποῦσ' ἔβαν,

στροφή.

ἀκροθίνια Λοξία,

210

Φοινίσσας ἀπὸ νάσου,

Φοίβῳ δούλα μελάθρων,

ἵν' ὑπὸ δειράσι νιφοβόλοις

Παρνασοῦ κατενάσθην,

Ἴόνιον κατὰ πόντον, ἐλάτῃ

215

πλεύσασα, περιρρύτων

seems to imply contempt: as in Androm. 181. ἐπίφθονόν τι χρῆμα θηλειῶν ἔφυ: 725. ἀνειμένον τι χρῆμα πρεσβυτῶν γένος, al. ἔφυ: Suppl. 955. σμικρὸν τὸ χρῆμα τοῦ βίου. Valck. compares Ovid. Ep. e Ponto ii. 7, 37. *res timida est omnis miser.*

206. σμικρὰς τ' King from K. τῶν ψόγων Stobæus in the edd. of Gesner and Grot. but τῶν λόγων Trincavellus. Porson.

208. ἀλλήλαις Ald. several Mss. and the Etymologus p. 420, 19. Musgr. has correctly edited ἀλλήλας from two Mss. and this is also found in the Cambr. Ms. by the first hand, in M. as a various reading, and Stobæus in the Paris Ms. and the first ed.: ἀλλήλαις λέγουσι is *they say to one another*; ἀλλήλας λέγουσι, *they say one of another*. Scaliger also had noticed ἀλλήλας according to Burton, from a Ms. as I suppose. Porson.

212. Φ. δ. μελ., as an attendant at the shrine of Phæbus: Φοίβῳ for Φοίβου, schema Colophonium: see v. 86. 286.

213. ἵνα — κατενάσθην, in which case I should have been dwelling: Soph. Œd. T. 1389. ἵν' ἦν τυφλὸς τε καὶ κλύων μηδέν. Æsch. Prom. 753. τί — οὐκ ἐν τάχει Ἐβρίψ' ἑμυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας, Ὅπως πέδῳ σκήψασα, τῶν πάντων πόνων Ἀπηλλάγην. Soph. Œd. T. 1392. τί μ' οὐ λαβὼν

Ἐκτεινας εὐθὺς, ὥς ἔδειξα μήποτε Ἐμυτὸν ἀνθρώποισιν, ἐνθεν ἦν γεγώς; See Matth. Gr. Gr. § 520. obs. 5. Monk Hipp. 643. Hec. 806. add.

δειράσι νιφοβόλοις Ald. contrary to almost all Mss.: an error originating in the similar form of *o* and *c* or *σ*. Porson.

215. Ἴόνιον κατὰ πόντον, not the sea between Greece and Italy, which would have been quite out of the route from Tyre to Delphi, but *the sea that washes the coast of Ionia*, the Ægean, as above Τύριον οἶδμα, *the sea off the coast of Tyre*. "This sea Herodotus v. 50. terms θάλασσαν τὴν Ἰώνων." Scholef.

ἐλάτῃ for νητ, as *abies*, Virg. Æn. viii. 91. *Labitur uncta vadis abies.*

216. Musgr. rightly interprets περιρρύτων Σικελίας by ἡ Σικελίαν περιρρεῖ, of which constr. he adduces as instances δίκας ἀφόβητος and ἄψανστος ἔγχους from Soph. Œd. T. 885. 969. [See Hec. 235.] Horace understood the passage in the same way, Carm. iv. 4, 43. *Ceu flamma per tædas, vel Euris Per Siculas equitavit undas.* Eustathius also interprets ἀκάρπιστα πεδία by τὴν θάλασσαν, Il. O. p. 1003, 60=1001, 51. [Il. A. 316. παρὰ θῶν' ἀλὸς ἀτρυγέτοιο.] To no purpose therefore is King's conjecture, which Beck has edited, *εὐκαρπίστων*, although the Mss. D. K. have it. Again οὐν οὐρανῷ, the conjecture of Valck., spoils the metre. But he and King con-

ὑπὲρ ἀκαρπίστων πεδίων  
 Σικελίας Ζεφύρου πνοαῖς  
 ἱππεύσαντος, ἐν οὐρανῷ  
 κάλλιστον κελάδημα. 220  
 πόλεος ἐκπροκριθεῖς ἑμᾶς,  
 ἀντιστροφή.  
 καλλιστεύματα Λοξία,  
 Καδμείων ἔμολον γᾶν,  
 κλεινῶν Ἀγηνοριδᾶν,  
 ὁμογενεῖς ἐπὶ Λαῖου 225  
 πεμφθεῖς ἐνθάδε πύργους.  
 ἴσα δ' ἀγάλμασι χρυσοτεύκτοις  
 Φοίβῳ λάτρεις ἐγενόμαν.  
 ἔτι δὲ Κασταλίας ὕδωρ  
 ἐπιμένει με, κόμας ἑμᾶς 230  
 δεῦσαι παρθένιον χλιδὰν,  
 Φοιβείαισι λατρείαις.  
 ὦ λάμπουσα πέτρα πυρὸς  
 ἐπαδός.  
 δικόρυφον σέλας ὑπὲρ ἄκρων

sider the verses 209—245. as monostrophics. *Porson*. With respect to the objection that the wind blowing from Sicily, i. e. from the west, would be adverse to those sailing from Tyre to Thebes, in consequence of which some have suggested Κιλικίας for Σικελίας, the Schol. suggests a satisfactory solution, that the season of the year, *the spring*, is alone indicated by the periphrasis.

217. πεδίων: thus *campus* is applied to the sea: Virg. *Æn.* vi. 724. *cælum, et terram, camposque liquentes*: x. 214. *campus salis ære ruebant*.

221. πόλεος for πόλεως *Musgr. Porson*.

225. ὁμογενεῖς—πύργους: *claiming a kindred origin*, from Cadmus, the son of Agenor, the King of Phœnicia.

227. *Potter*: 'Nor will the god more precious hold The sculptur'd forms that breathe in gold.' The v. o. d

*ἴσα* Elmsley asserts to be improperly circumflexed: see *Hec.* p. ix.

χρυσοτεύκτοις *Aldus*: χρυσεοτεύκτοις *Mss.* whence *Musgr.* χρυσεοτύποις, as *Electr.* 473. *Porson*.

228. So *Aldus*: some γενόμαν. But a fourth *Pæon* answers very well to a Cretic, as νιφοβόλοις, Λαῖου 213. 225. *Porson*.

233. *Id.* *Ald.* & the *Cambr. Ms.* as a various reading, M. and R. A little above κόμας ἑμᾶς for ἑμᾶς as *Brunck* from the *membr.* *Porson*.

λάμπουσα—σέλας, in an active sense; as below 248. Ἄρης αἶμα δάϊον φλέγει. See *Hec.* 526.

234. δικόρυφον σ. *Parnassus* was a mount with two peaks, one sacred to Apollo, the other to Bacchus. *Bacch.* 306. ἔτ' αὐτὸν (Διόνυσον) ὕψι κατὰ Δελφίσιν πέτραις Πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. *Soph. Ant.* 1126. σὲ δ' ὑπὲρ διλόφου πέτρας Στέ-

Βακχείων Διονύσου, 235  
 οἶνα θ', ἃ καθαμέριον  
 στάζεις τὸν πολύκαρπον οἶ-  
 νάνθας ἰεῖσα βότρυν·  
 ζάθεά τ' ἄντρα δράκοντος, οὐ-  
 ρεῖαί τε σκοπιαὶ θεῶν, 240  
 νιφόβολόν τ' ὄρος ἱερὸν, εἰ-  
 λίσσων ἀθανάτου θεοῦ  
 χορὸς γενοίμαν ἄφοβος,  
 παρὰ μεσόμφαλα γύαλα Φοί-  
 βου, Δίρκαν προλιποῦσα. 245  
 νῦν δ' ἐμοὶ πρὸ τειχέων  
 θούριος μολὼν Ἄρης  
 αἶμα δάϊον φλέγει  
 τᾶδ', ὃ μὴ τύχοι, πόλει·  
 κοινὰ γὰρ φίλων ἄχνη, 250  
 κοινὰ δ', εἴ τι πείσεται

ροψ ὕπαπε λιγνὺς, ἔν-θα Κωρυκίαι νύμ-  
 φαι Στείχουσι Βακχίδες. Pers. Prot. v.  
 2. in bisipiti—Parnasso.

ὑπὲρ ἄκρων B. Δ. over the heights  
 sacred to Bacchus and frequented by  
 the Bacchantes: Iph. T. 1244. τὰν  
 Βακχεύουσιν Διονύσῳ Παρνάσιον κορυ-  
 φάν. Cf. Virg. Æn. iii. 125. Baccha-  
 tamque jugis Naxon: Georg. ii. 487.  
 virginibus bacchata Lacænis Taygeta.

236. If Aristophanes had this pas-  
 sage in view in the Phœnissæ quoted  
 by Pollux x. 119. στίλβη θ', ἡ κατὰ  
 νύκτα μοι φλογάντας ἡράξεις ἐπὶ τῷ  
 λυχνίῳ, for ἡράξεις we must read στά-  
 ζεις. Porson. Valck. joins Διονύσου  
 with οἶνα, which, as Elmsl. remarks,  
 is in some measure supported by Eur.  
 Bacch. 535. καὶ τὰν βοτρυνώδη Διονύσου  
 χάριν οἶνας. On the position of τε,  
 see Med. 750. Καθαμέριον must be  
 taken adverbially: also before οἰάνθης  
 understand ἐξ.

242. ἀθανάτας. Critics cannot a-  
 gree who this immortal goddess is.

In the mean time I have replaced ἀθα-  
 νάτου θεοῦ from the Cambr. Ms. M.  
 and R. Porson.

243. O that whirling in the dance  
 as the choir of Phœbus I were released  
 from my terrors! viz. those arising  
 from the siege, as the following lines  
 explain.

244. μεσόμφαλα γ. See Med. 666.  
 "Cagri, a small mud town, situate a  
 little to the east of a circular hollow  
 in the mountain, is supposed to occupy  
 a part of the site of ancient Del-  
 phi." Prof. Anthon's ed. of Lempr.,  
 re-edited by E. H. Barker, Esq., art.  
 Delphi.

248. φλέγει, Schol. διεγείρει, ac-  
 tively: cf. 233. Soph. Aj. 196. Ἄταν  
 οὐρανίαν φλέγων. Æsch. S. c. Th.  
 509. διὰ χειρὸς βέλος φλέγων. Valck.  
 proposes χεῖμα for αἶμα, as below 873.  
 ἐν κλύδωνι κείμεθ'—Δορός: Æsch. S.  
 c. Th. 116. κῦμα γὰρ περὶ πτόλιν  
 Καχλάζει, πνοιαῖς Ἄρεος ὁρόμενον.

251. πείσεθ' Ald. and Mss. In the

ἑπτάπυργος ἄδε γαῖα  
Φοινίσσα χώρα, φεῦ, φεῦ·  
κοινὸν αἶμα, κοινὰ τέκνα  
ταῖς κερασφόρου πέφυκεν Ἰοῦς·

255

ὧν μέτεστί μοι πόνων.  
ἀμφὶ δὲ πτόλιν νέφος  
ἀσπίδων πυκνὸν φλέγει,  
σχῆμα φοινίου μάχης,  
ἂν Ἄρης τάχ' εἴσεται  
παισὶν Οἰδίου φέρων  
πημονὰν Ἐριννύων.

ἀντιστροφή.

260

Ἄργος ὦ Πελασγικόν,  
δειμαίνω τὰν σὰν ἀλκὰν,  
καὶ τὸ θεόθεν οὐ γὰρ ἄδικον  
εἰς ἀγῶνα τόνδ' ἐνοπλος ὄρμαῖ,  
ὃς μετέρχεται δόμους.

265

Πολ. τὰ μὲν πυλωρῶν κλειῖθρά μ' εἰσεδέξατο  
δι' εὐπετείας, τειχέων εἴσω μολεῖν·

following verse γαῖα Ald. and some Mss., but the majority γᾶ or γῆ. Porson.

254. τέκνα most Mss. and which Aldus also intended by τέκνα. Edd. and some Mss. τέκνα. Porson.

255. κερασφόρου: on this compound see Porson's Præf. p. 5—vi. The descent is thus traced: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Œdipus, Eteocles and Polynices.

259. (κατὰ) σχ. φ. μ. presenting the aspect of a bloody contest: as Il. 2. 1. ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο, i. e. κατὰ δ., after the fashion.

260. οἴσεται Ald. most edd. and many Mss.; but εἴσεται, which Scaliger and Barnes have noticed, is mentioned by the Schol., is found in the Cambr. Ms., in K. M., the membr., and in R. as a various reading: οἴσεται

M. as a various reading, J. as an emendation. From πορευθήσεται the interpretation of the Scholiast, Valck. elicits ἴσεται, which Musgr. has introduced into the text. But he seems to have taken εἴσεται as the fut. of the verb εἶμι. Iph. A. 975. τάχ' εἴσεται σίδηρος, where Markl. quotes the present passage. Porson. Æsch. Cho. 299. θηλεῖα γὰρ φρήν· εἰ δέ μὴ, τάχ' εἴσεται. Εἴσομαι as the fut. of εἶμι occurs in Il. 2. 8. αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν: but the Attics use the pres. εἶμι in a fut. sense, and εἴσομαι only as the fut. of οἶδα: see Matth. Gr. Gr. § 212.

265. ἄδικος M. R. ed. King.; δρμαται some Mss.; but almost all, as well as Aldus, add παῖς, which King and the Ms. K. omit, with whom Grotius coincides. Porson. τὸ θεόθεν Schol. τὴν τοῦ θεοῦ συμμαχίαν.

ὃ καὶ δέδοικα, μή με δικτύων ἔσω 270  
 λαβόντες οὐ μεθῶσ' ἀναίμακτον χροῶ.  
 ὧν οὐνεκ' ὄμμα πανταχῇ διοιστέον,  
 κἀκεῖσε καὶ τὸ δεῦρο, μὴ δόλος τις ἦ.  
 ὠπλισμένος δὲ χεῖρα τῷδε φασγάνῳ,  
 τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρῆζομαι. 275  
 ὦ, τίς οὗτος ; ἦ κτύπον φοβούμεθα ;  
 ἅπαντα καὶ τολμῶσι δεινὰ φαίνεται,  
 ὅταν δι' ἐχθρᾶς πούς ἀμείβηται χθονός.  
 πέποιθα μέντοι μητρὶ, κοῦ πέποιθ' ἄμα,  
 ἥτις μ' ἐπείσε δεῦρ' ὑπόσπονδον μολεῖν. 280  
 ἀλλ' ἐγγὺς ἀλκή· βῶμιοι γὰρ ἐσχάροι  
 πέλας πάρεισι, κοῦκ ἔρημα δώματα.  
 φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,  
 καὶ τάσδ' ἔρωμαι, τίνες ἐφειστᾶσιν δόμοις.

270. Valck. prefers  $\phi$  καὶ, but it seems unnecessary. Porson. Cf. 156.

272. Otherwise πανταχοῦ. Porson. "Aristoph. Thesm. 672. πανταχῇ διάρριψον ὄμμα Καὶ τὰ τῇδε καὶ τὰ δεῦρο πάντ' ἀνασκόπει καλῶς. Eur. Or. 1260. δόχμια νῦν κόρας διάφερ' ὀμμάτων Ἐκεῖθεν ἐνθάδ' εἴτ' ἐπ' ἄλλην σκοπιάν. Virg. Æn. xii. 558. huc atque huc acies circumtulit." Valck.

275. τὰ πιστὰ—τοῦ θράσους, Schol. τὴν πίστιν τοῦ θαρρῆν, ὃ ἐστὶ τὴν ἀσφάλειαν τοῦ θαρρῆν: the neuter sing. is more usual in this idiom: see Med. 179.

277. καὶ for γὰρ is the conjecture of Valck. Porson. Thus Horace: Mors et fugacem persequitur virum. "Καὶ for καίπερ is prefixed to participles particularly by the poets: Π. E. 651. Ἐκτορα, καὶ μεμαῶτα μάχης, χρήσεσθαι ὅττω: also by Attic writers generally; but this use is rare in the tragic writers: in the extant plays of Eurip., perhaps it occurs nowhere else except in the Rhesus v. 73. ὡς ἂν τις αὐτῶν, καὶ νεῶς θρώσκων ἐπι, Νῶτων χαραχθεὶς κλίμακας ῥάνη φόνῳ. Soph. Trach. 1218. μενῶ σ' ἐγὼ Καὶ

νέρθεν ὦν, ἀραῖος εἰσαεὶ βάρυς. Grotius thus turns our passage: *Nam cuncta, quantevis fortibus, faciunt metum, Hostile quoties per solum carpunt viam.* Lucan viii. 5. of Pompey in his flight, *paret ille fragorem Motorum ventis nemorum.*" Valck. Cf. Hor. Carm. I. 23. A writer in the Class. J. lvi. 214. compares Shakesp. Macb. Act. II. Sc. 2. 'Whence is that knocking?—How is't with me, when every noise appalls me?'

279. Cf. 368. φρονῶν εἶ, κοῦ φρονῶν ἀφικόμεν. Hec. 564. ὃ δ' οὐ θέλων τε καὶ θέλων.

283. φέρε—μεθῶ ξίφος, let me return my sword: see Med. 1272. Soph. Phil. 1452. φέρε νῦν στείχων χώραν καλέσω: the first person plural of the subj. is more usual in this imperative sense: as *ibid.* 539. ἐπίσχετον, μάθωμεν.

284. τίνες ἐφ., for τίνες ἐστὲ οἱ ἐφ.: cf. 145.

τὰς ἐφειστώσας δόμους Scaliger; which is shown to be deduced from a Ms. because K. has τὰς ἐφειστώσας: J. τὰς ἐφειστώσαι. Some Mss. also δάμους. Porson.

- ξέναι γυναῖκες, εἶπατ', ἐκ ποίας πάτρας 285  
 'Ελληνικοῖσι δώμασιν πελάζετε ;  
 Χο. Φοίνισσα μὲν γῇ πατρὶς, ἡ θρέψασά με·  
 'Αγήνορος δὲ παῖδες ἐκ παίδων δορὸς  
 Φοίβῳ μ' ἐπεμψαν ἐνθάδ' ἀκροθίνιον.  
 μέλλων δὲ πέριπιν μ' Οἰδίπου κλεινὸς γόνος 290  
 μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,  
 ἐν τῷδ' ἐπεστράτευσαν 'Αργεῖοι πόλιν.  
 σὺ δ' ἀντάμειψαί μ', ὅστις ὦν ἐλήλυθας  
 ἐπτάστομον πύργωμα Θηβαίας χθονός.  
 Πο. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖου· 295  
 ἔτικτε δ' 'Ιοκάστη με, παῖς Μενοικέως·  
 καλεῖ δὲ Πολυνείκην με Θηβαῖος λεώς.  
 Χο. ὦ ξυγγένεια τῶν 'Αγήνορος τέκνων,  
 ἐμῶν τυράννων, ὧν ἀπεστάλην ὑπο,  
 γονυπετεῖς ἔδρας προσπιτνῶ σ', 300

288. παῖδες ἐκ π. Cf. *Æn.* iii. 98. *Et nati natorum, et qui nascentur ab illis.*

290. μέλλων δὲ π.—κλ. γ., the nom. absolute for the gen., of which the following are instances: *Eur. Hipp.* 23. τὰ πολλὰ δὲ Πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ. *Soph. Ant.* 260. Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, Φύλαξ ἐλέγχων φύλακα: *Ced. C.* 1120. μὴ θαύμαζε,—Τέκν' εἰ φανέντ' ἄελπτα, μηκύνω λόγων, for τέκνων φανέντων. *Æsch. Cho.* 518. τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος 'Ενδς, μάτην δ' μόχθος. See *Matth. Gr. Gr.* § 562. *Brasse Ced. T.* 60. Thus in *Virg. Æn.* xi. 552. *Telum immane, manu valida quod forte gerebat Bellator, solidum nodis et robore cocto; Huic natam, libro et sylvestri subere clausam, Implicat.*

291. (ἐπὶ) μαντ. σ.: *Hec.* 143. ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς, where see the note on this omission of the prep. before one of the nouns to which it belongs. See also *Monk* on *Eur.*

*Hipp.* 114. *Horace Carm.* iii. 25. *quæ nemora aut quos agor in specus?* So *Virg. Æn.* vi. 692. *Quas ego te terras et quanta per æquora vectum Accipio?*

292. ἐν τῷδε, sc. καιρῷ: a frequent ellipse: *Thuc.* iii. 72. ἐν δὲ τούτῳ, τῶν τε *Κερκυραίων κ. τ. λ.*

292. πόλει *Eust. Il. B.* p. 236, 36= 179, 16. to whom *Valck.* refers, showing both constructions to be correct. The *Cambr. Ms.* πόλις. But an unpublished *Schol.* on *Od. M.* 181. has πόλιν. *Porson.* In *Eur. Med.* 1182. we find a dat.: διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. In *Hipp.* 529. *Mss.* vary between οὖς and οἷς.

294. ἐπτ. π. *Soph. Ant.* 119. ἐπτάπυλον στόμα: below 1073. ἐπτάπυργα κλειῖθρα.

298. ξυγγένεια for ξυγγενής, the abstract for the concrete: as *Soph. Ced. T.* 85. ἀναξ, ἐμὸν κήδευμα, παῖ Μενοικέως, for κηδεστής. See *Med.* 1320.

300. *Brunck* has injudiciously adopted the conjecture of *Valck.*, γονυ-



ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.  
ἔβας, ἔβας, ὧ χρόνῳ γᾶν πατρώαν.

ἰὼ πότνια, μόλε πρόδρομος,  
ἀναπέτασον πύλας·

κλύεις, ὧ τεκούσα τόνδε

305

μᾶτερ; τί μέλλεις ὑπάρροφα μέλαθρα  
περᾶν, θίγειν τ' ὠλέναις τέκνου;

Ιο.

Φοίνισσαν, ὧ νεάνιδες,  
βοᾶν ἔσω δόμων κλύουσα τῶνδε,

γῆρα τρομερὰν

310

ἔλκω ποδὸς βάσιν.

ἰὼ τέκνον,

χρόνῳ σὸν ὄμμα, μυρίαις ἐν αἰμέραις,

προσεῖδον· ἀμφίβαλλε μα-

στὸν ὠλέναισι ματέρος,

315

πετεῖ σ' ἔδρα προσπιτνῶ. For if προσπιτνεῖν σε and προσπιτνεῖν ἔδραν are correct expressions separately, why may they not be so in conjunction? Soph. Trach. 49. πολλὰ μὲν σ' ἐγὼ Κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα τὴν Ἡράκλειον ἔξοδον γοωμένην: where the more usual construction would be πανδακρύτοις ὀδύρμασι. Porson. The accus. γον. ἔδρας depends on κατὰ understood: in a kneeling posture: Soph. Œd. T. 2. τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θοάζετε; Œd. C. 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

301. Cf. Orest. 1521. προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσπίτνων.

302. ὧ occurs thus absolutely in Æsch. Cho. 929. as Blomf. has edited the passage: ἐπολολύξατ', ὧ, δεσποσύνων δόμων Ἀναφυγὰς. Eur. Tro. 335. βοάσατ' εὐ τὸν Ὑμέναιον, ὧ, μακαρίαις αἰοδαῖς.

302. χρόνῳ, at length, after a long absence, longo post tempore, Virg.: 1058. χρόνῳ δ' ἔβα—Οἰδίπους δ' τλάμων Θηβαίαν τάνδε γᾶν. Cf. 313. Valck. observes that χρόνῳ in this sense is of very frequent occurrence in Soph.; Eurip. Phœn.

διὰ χρόνου elsewhere occurs: Iph. A. 636.

303. ἰὼ twice Ald. and πρόδρομος, both contrary to Mss. in general. Porson.

310. γῆρα τρ.—βάσιν: Virg. Æn. ii. 509. Arma diu senior desueta tremantibus æto Circumdat nequidquam humeris.

310. 311. Thus Aldus. γηραιῷ τρομερὰν ἔλκω ποδὶ Grot. C. L. γηραιῷ ποδὶ τρομερὰν ἔλκω ποδὸς many Mss. For ποδὸς in the latter reading Valck. prefers πάρος: but Musgr. correctly suggests, that πάρος put absolutely is inconsistent with the sense. Porson.

313. μυρίαις τ' Ald. Grotius first excluded the copulative, with whom not a few Mss. coincide. Porson.

314. ἀμφίβαλλε Ald. and some Mss. others ἀμφίβαλε. Again ματέρος several Mss.: ματρὸς Ald. Porson.

315. The most obvious construction is, embrace the bosom of your mother with your arms; which is also in conformity with the rule of Thom. Mag. Hec. 141. that μαζὸς applies to a man, μαστὸς to a woman: but as it is evi-

παρηΐδων τ' ὄρεγμα,  
 βοστρύχων τε κυανόχρωτα χαίτας  
 πλόκαμον, σκιάζων δέξαν ἑμάν.  
 ἰὼ, ἰὼ μόλις φανείς  
 ἄελπτα καδόκητα ματρὸς ὠλέναις, 320  
 τί φῶ σε ; πῶς ἅπαντα  
 καὶ χερσὶ καὶ λόγοισι  
 πολυέλικτον ἄδοναν  
 ἐκείσε καὶ τὸ δεῦρο  
 περιχορεύουσα, τέρψιν 325  
 παλαιᾶν λάβω χαρμονᾶν ;  
 ἰὼ τέκος,  
 ἔρημον πατρῶον ἔλιπες δόμον,  
 φυγὰς ἀποσταλεῖς ὁμαίμου λῶβα.  
 ἦ ποθεινὸς φίλοις, 330

dent from v. 332. that the accus. κυανόχρωτα πλόκαμον cannot belong to Jocasta, it is necessary to have recourse to an enallage, and to refer μαστὸν to Polynices: *surround your bosom with the arms of your mother: i.e. let your mother's arms enfold your bosom*, as the Chorus, v. 307. invites Jocasta forth to *embrace her son with her arms*. Cf. 320. Otherwise ὄρεγμα may be governed by κατὰ understood and follow σκιάζων: in which case we may construe thus: *enfold the bosom of your mother with your arms, enveloping my neck with your projected cheeks, and the dark ringlets of your clustering hair*: cf. 300.

316. παρηΐδων ὄρ. for παρηΐδας ὄρεχθείσας, as πλ. βοστρυχῶν χαίτας for πλ. βοστρυχώδεος χ.: cf. 1507.

319. μόλις K. R. which is more Attic. But in these particulars there is no certainty. Porson.

320. ἄελπτα for ἀέλπτως, as ἄνομα for ἀνόμως, 391.

322. λόγοισι Ald. Schol. membr. Cant. J. M. R. and, I believe, others.

From the other Mss. Grotius, Pierse, King, Burton, have given κόμαισι, and thus C. K. L. have it, and J. as a various reading. Musgr. ingeniously conjectures κόραισι, citing Lucret. iv. 1072. which Valck. had previously quoted: 'Nec constat, quid primum oculis manibusque fruuntur.' But a little less enthusiasm becomes a mother; and I have no doubt that the second reading was transferred hither from Hec. 825. Porson. Scholef. gives the following as the order of construction: πῶς περιχορεύουσα (σε) ἅπαντα ἐκείσε καὶ τὸ δεῦρο, λάβω καὶ χερσὶ καὶ λόγοισι πολυέλικτον ἄδοναν, τέρψιν παλαιᾶν χαρμονᾶν; This however being contrary to Porson's punctuation, we may consider πολυέλικτον ἄδ. as dependent on κατὰ understood: *dancing round you in all directions, here and there, with a pleasure variously expressed both by gestures and by words*.

326. παλαιᾶς χαρμονᾶς Ald. παλαιᾶν χαρμονᾶν, or παλαιὰν χαρμονᾶν most Mss. Porson.

ἧ ποθεινὸς Θήβαις.

ὄθεν ἐμάν τε λευκόχροα κείρομαι,  
δακρυόεσσαν ἰεῖσα πενθήρη κόμαν,  
ἄπεπλος φάρεων λευκῶν, τέκνον,  
δυσόρφναια δ' ἀμφὶ τρύχη  
τάδε σκότι' ἀμείβομαι.

335

ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερῆς,  
ἀπήνας ὀμοπτέρου,  
τᾶς ἀποζυγείσας δόμων,  
πόθον ἀμφιδάκρυτον αἰεὶ κατέχων  
ἀνῆξε μὲν ξίφους  
ἐπ' αὐτόχειρά τε σφαγὰν,

340

332. Brunck omits τε. The passage seems corrupt. Porson. Scholefield suggests that ἐμάν τε λ. κείρομαι corresponds to ὁ δ' ἐν δόμοισι πρέσβυς, v. 337. where he proposes δ' τ' ἐν δ. Λευκόχροα being an adjective, it would be better to remove the comma after κείρομαι, and connect it with κόμαν, making that accus. to depend on ἰεῖσα, which is used for the compound ἀφιείσα or ἀνιείσα, and taking κείρομαι in a reflective sense; as Eur. Electr. 545. ἀλλ' ἦ τις αὐτοῦ τάφον ἐποικτεῖρας ξένος Ἐκείρατ', has shorn himself. A redundancy of epithets is not unusual in the chorusses: see Med. 208. 834. The line may perhaps admit of emendation thus: ὄθεν ἐμόν τε κείρομαι λευκὸν κάρα: cf. 383.

333. πενθήρη κόμαν: tearing, cutting off, or shaving the hair, were expressions of sorrow on the death of friends and other occasions: Eur. Alc. 100. χαίτα τ' οὔτις ἐπὶ προθύροις Τομαῖος, ἀ δὴ νεκύων Πένθει πίτνει. Suppl. 972. παιδὸς ἐν οἴκοις Κεῖται μνάματα πένθιμοι Κουραὶ καὶ στέφανοι κόμας. Cf. 383.

334. ἄπεπλος φ. λ. for ἀνευ φ. λ. Med. 671. εὐνῆς ἄζυγες γαμηλίου. To the instances there given add Soph. Œd. C. 786. κακῶν ἀνατος: El. 1002. ἄλυπος ἄτης.

336. ἀμείβομαι, I assume in stead, exchange them for: cf. Eur. Hel. 1094. βοστρύχους τεμῶ, Πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι: Tro. 496. τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροὰ Πέπλων λακίσματ'.

338. ἀπ. ὁμ., a singular metaphor for a pair of brothers: Schol. ζεύγους συγγενικοῦ ἀπὸ μεταφορᾶς τῶν ὁμοειδῶν ὀρνέων, ἀ, ἀπὸ τοῦ τοῖς αὐτοῖς πτεροῖς χρῆσθαι, γνωρίζουσι τὴν ἐαυτῶν συγγένειαν καὶ τὸ ὁμοειδές. By a similar metaphor ζεύγος and ξυνωρίς are applied to persons: Æsch. Ag. 43. ὄχυρὸν ζεύγος Ἀτρεΐδων: on ξυνωρίς see Med. 1142. and below 1101. 1634. Παρήγορος, παράσειρος, σειραφόρος are similarly transferred from their primary sense, which relates to animals: in illustrating the latter word, Blomf. on Æsch. Ag. 815. cites Shakespeare M. W. of Windsor, II. 2. 'you and your coach-fellow Nym.' The word yoke-fellow has obviously a similar origin. Translate literally thus: always retaining a tearful regret for the well-matched pair which is unyoked from the house: i. e. bitterly deploring the dissension by which the brothers are separated: ὀμόπτερος has the same sense in Eur. El. 530. πολλοῖς δ' ἂν εὖροισι βοστρύχους ὀμοπτέρους Καὶ μὴ γεγῶσιν αἵματος ταύτου.

ὑπὲρ τέρεμνά τ' ἀγχόνας,  
 στενάζων ἄρ' αὖς τέκνοισ'  
 σὺν ἀλαλαῖσι δ' αἰαγμάτων 345  
 αἰὲν σκοτία κρύπτεται.  
 σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω  
 ζυγέντα παιδοποιὸν ἄδονα  
 ξένοισιν ἐν δόμοις ἔχειν,  
 ξένον τε κῆδος ἀμφέπειν 350  
 ἄλαστα ματρὶ τᾷδε Λα-  
 ῖῳ τε τῷ παλαιγενεῖ,  
 γάμων ἐπακτὸν ἄταν.  
 ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς

343. *τέρεμνα*: another orthography is *τέραμνα*, which Jones thus deduces: 'Τέραμνον for κέραμνον from κέραμος, a tile; as κείνος becomes τῆνος, κῆλον *telum*, κοίρανος τύραννος.' Ἀγχόνας may be the Doric gen. or the accus., in one case dependent on σφαγὰν, in the other on ἐπί: the former seems preferable: *suicide by means of a sword or a rope from the roof*.

345. Thus Aldus. Mss. vary: ἀλαλαῖσι, ἀλαλαγαῖσι, ἀλλαγαῖσι. Eustathius on Il. Δ. p. 494, 15=377, 1. ἀλαλαῖς. Αἰὲν, which Aldus omits, is inserted by many Mss. before αἰαγμάτων. Porson. Schol. ἀλαλαὶ κυρίως αἱ τῶν θυσιῶν εὐχαί. It sometimes denotes a joyful sound: Eur. Hel. 1343. λύπαν ἀλλάξαιτ' ἀλαλᾷ. Ἀναλαλάζω is found below 1410.

347. King has added τὲ before καὶ from the Ms. K. Pierson much more judiciously reads καινοῖς, which Valck. supports from Sophocles and Statius; but neither is the particle καὶ unmeaning, nor is this kind of verse unusual in the tragic writers. Porson. Δῆ may be expressed by *then*.

351. τᾷδε commonly, and in 353. ἐπακτάν. By changing the latter into ἐπακτὸν, and adopting τᾷδε from K. R. I have made three dimeter iambs. Valck. objects to Λαῖῳ, for two rea-

sons: 1. because he is called παλαιγενής, 2. because Laius held Polynices and the whole family in detestation. But παλαιγενής means no more than παλαιός, as Strepesiadēs even when alive is called παλαιογενής by Aristoph. Nub. 357. Again, I see no reason why Laius should not by this time have become reconciled to his family: οὐκ ἄρ' ἐμελλες οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου; Even Œdipus, who had imprecated the direst curses on his son, 65. 344. 484. 777. 890. 1068. at length exclaims, 1715. ὦ φίλα πεισθήματ' ἄθλι' ἀθλίου πατρός. Brunck and Beck have substituted Κάδμω. Again σφ Ald. τῷ Mss. as Grotius. γάμων ἐπακτὸν Flor. according to Burton. Porson. Γάμων ἐπακτὸν ἄταν is to be taken in apposition with ξένον κῆδος, the two intervening lines being parenthetical. Eur. Alc. 361. τὴν φίλην ἐν ἀγκάλαις Δόξω γυναῖκα, καί περ οὐκ ἔχων, ἔχειν Ψυχρὰν μὲν, οἶμαι, τέρψιν. See also Monk on v. 7.

ματρὶ τᾷδε, i. e. ἐμοὶ, spoken δευτικῶς, as ἀνδρὶ τᾷδε, Med. 1334. Thus Horace Serm. I. 9, 45. haberes Magnum adiutorem, posset qui ferre secundas, *Hunc hominem velles si tradere*, i. e. *me*.

354. οὔτι six Mss. at least; which is perhaps the true reading. Porson.

- νόμιμον ἐν γάμοις 355  
 ὥς πρέπει ματρὶ μακαρία·  
 ἀνυμέναια δ' Ἴσμηνός ἐκηδεύθη  
 λουτροφόρου χλιδᾶς·  
 ἀνὰ δὲ Θηβαίαν πόλιν  
 ἐσιγάθη σᾶς εἴσοδος νύμφας. 360  
 ὅλοιτο τὰδ', εἴτε σίδαρος,  
 εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,  
 εἴτε τὸ δαιμόνιον κατεκώμασε  
 δώμασιν Οἰδιπόδα·  
 πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχνη. 365  
 Χο. δεινὸν γυναιξὶν αἰ δι' ὠδίνων γοναί,  
 καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.  
 Πο. μῆτερ, φρονῶν εὖ, κοῦ φρονῶν ἀφικόμην  
 ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει  
 πατρίδος ἐρᾶν ἅπαντας· ὅς δ' ἄλλως λέγει, 370  
 λόγοισι χαίρει, τὸν δὲ νοῦν ἐκείσ' ἔχει.

Schol. ἔθος ἦν τὴν νύμφην ὑπὸ τῆς μητρὸς τοῦ γαμοῦντος μετὰ λαμπάδος εἰσάγεσθαι. On this ceremony usual at marriages, see Med. 1023. Travels of Anach. vi. 95.

355. γόνιμον, Plut. de Exil. p. 606. F. Valck. cites Iph. A. 738. ἐγὼ παρ-έξω φῶς, δ νυμφίοις πρέπει. Οὐχ ὁ νόμος οὗτος. Porson.

357. Literally: *Ismenus was affianced without the nuptial rite of drawing water: i. e. no water was drawn from the river Ismenus on the occasion of your marriage, your country took no interest in your new alliance.* Schol. οὐ μετείχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῇ πρὸς τὸν Ἀδραστον ἐπιγαμβρία συνήσθη, οὐ γὰρ ἐδέξω τὰ παρ' αὐτοῦ λουτρά. Potter: 'his unconscious stream Ismenus rolled, and his delicious wave Filled not the bridal bath.' Æsch. Prom. 570. Τὸ διαμφίδιον Δέ μοι μέλος προσέπτα, Τόδ', ἐκείνῳ θ', δτ' ἀμ—Φι λουτρά καὶ λέχος σὸν ὑμεναίουν ἴδωται γάμων. On the idiom ἀνυμέναια λουτρ.

χλ. for ἀνευ λ. χλ. see above 334. Cf. Hec. 416.

361. ὅλοιθ' ὁ τὰδε Valck., δράσας [or μησάμενος, cf. 811.] or something similar being understood; and thus Brunck has edited. Porson. Schol. ἀπόλοιτο τὰδε τὰ κακὰ, καὶ μεταβληθείη εἰς ἀγαθὰ.

363. κατεκώμασε, has revelled: Hec. 517. κωμάζει· ὑβρίζει μετὰ μέθης.

366. δεινὸν, binding, a strong tie upon the affections: Eur. Iph. A. 917. Δεινὸν τὸ τίκτειν· καὶ φέρει φίλτρον μέγα, Πᾶσιν τε κοινὸν, ὥσθ' ὑπερκάμνειν τέκνων. Andr. 977. τὸ ξυγγενὲς γὰρ δεινόν. Æsch. S. c. Th. 1033. δεινὸν τὸ κοινὸν σπλάγχχνον: δεινός is generally deduced from δέδω, to fear, but it may equally come from δέω, to bind, δεινός, δεινός.

368. φρ. εἶ, κοῦφρ. Potter: 'With confidence, though mixed with some distrust:' cf. 279.

371. λόγοισι χαίρει, amuses himself with words. "Theognis 87. Μὴ μ'

οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην,  
 μή τις δόλος με πρὸς κασιγνήτου κτάνη,  
 ὥστε ξιφήρη χεῖρ' ἔχων, δι' ἄστεος  
 κυκλῶν πρόσωπον ἦλθον· ἐν δέ μ' ὠφελεῖ, 375  
 σπονδαί τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγες  
 τείχη πατρῶα· πολύδακρυς δ' ἀφικόμην  
 χρόνιος ἰδὼν μέλαθρα, καὶ βαμοὺς θεῶν,  
 γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδαρ,  
 ὧν οὐ δικαίως ἀπελαθείς, ξένην πόλιν 380  
 ναίω, δι' ὅσων νᾶμ' ἔχων δακρυρροοῦν.  
 ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρομαι

ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλη. Eur. Andr. 451. οὐ λέγοντες ἄλλα μὲν Γλώσση, φρονούντες δ' ἄλλ', ἐφευρίσκεισθ' αἰεί; The formula λόγοισι χαίρειν Eurip. has elsewhere expressed by γλώσση χαρίζεσθαι, Orest. 1528. δειλία γλώσση χαρίζει, τάνδον οὐχ οὕτω φρονῶν." Valck. Compare v. 1433. below: τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκείσε δέ.

372. τάρβος Grot. K. [cf. 291.] οὕτω τάρβους for εἰς τοῦτο τάρβους seems to me an extraordinary expression. In Heracl. 214. γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν, ἦκεις is for προσήκεις. I should prefer οὕτω δ' ἐτάρβουν. Porson. "I consider no change necessary. Electr. 746. πῶς ἀγῶνος ἤκομεν;" Schæfer. Schol. τάρβος μὲν, ἥ ἐν ψυχῇ δειλία, ἥτις τὴν καρδίαν πατάσασα, καὶ αὐτὴν τὴν βοήν τείρει καὶ δαμάζει, καὶ ἀφῶνους ἡμᾶς καθίστησι. Φόβος δέ, ἥ πρὸς φυγὴν κινουῖσα ὁρμὴ τῆς ψυχῆς, ἀπὸ τοῦ φέβω, τοῦ φεύγω, γενομένη.

376. εἰσήγαγε commonly: εἰσήγαγεν K. εἰσήγαγες Flor. which Valck. properly approves. Porson. Cf. Hec. 293. The same use of the pronoun possessive for the gen. of the personal pron. is frequent in Latin: Cic. Catil. I. nostra, qui remansissemus, cæde contentum te esse dicebas.

379. ἀνετράφην D. J. Cant. ἐτράφην K. Scal. But ἐνετράφην Plut. ii. p. 626. F. Porson.

381. δι' ὅσων ὅμμ' Ald. Mss. generally, with Eustathius on Il. Γ. p. 432, 12=328, 21. who cites ἔχω. But Musgr. has νᾶμ' for ὅμμ', comparing very apposite passages from Herc. Fur. 98. ἀλλ' ἡσύχαζε καὶ δακρυρρόους τέκνων Πηγὰς ἀφαίρει: 626. καὶ νάματ' ὅσων μηκέτ' ἐξανίετε. Sophocles has said πηγὰς δακρύων Antig. 803. παγὰ δακρύων Trach. 852. ib. 919. καὶ δακρύων ῥήξασα θερμὰ νάματα. Eur. Herc. Fur. 448. δακρύων ὥς οὐ δύναμαι κατέχειν Γραίας ὅσων ἔτι πηγὰς. Alcest. 1088. (ἐκ δ' ὀμμάτων Πηγαὶ κατεβρόγασιν.)" Porson. Æsch. Prom. 406. δακρυσίτακτον ἀπ' ὅσων ῥαδιῶν ῥέος παρειὰν νοτίοις ἔτεγγε παγαῖς. Δι' ὅσων, Musgr. remarks, may be rendered in my eyes, as Soph. Antig. 639. οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν. Eur. Bacch. 732. ἔπεσθε θύρσοις διὰ χερῶν ὥπλισμένοι.

382. On this parenthetical use of γὰρ after ἀλλὰ see note on Med. 1063. "Eur. Alc. 1058. ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον: Tro. 591. ἐπὶ δ' ἄλγεσιν ἄλγεα κεῖται: 701. ἀλλ' ἐκ λόγου γὰρ ἄλλος ἐκβαίνει λόγος. Hom. Il. T. 290. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. Eur. Iph. T. 191. μόχθος δ' ἐκ μόχθων ἀττοσεῖ: 865. ἄλλα δ' ἐξ ἄλλων κυρεῖ: Hec. 684. ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ: Or. 968. ἕτερα δ' ἐτέροις (ἕτερος P.) ἀμείβεται Πήματ' ἐν χρόνῳ μακρῷ: Hipp. 866.

κάρᾳ ξυρηκῆς καὶ πέπλους μελαγχίμους  
ἔχουσιν· οἴμοι τῶν ἐμῶν ἐγὼ κακῶν.

ὥς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων, 385  
καὶ δυσλύτους ἔχουσα τὰς διαλλαγὰς.

τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ,  
σκότον δεδορκώς; τί δὲ κασίγνηται δύο;

ἥπου στένουσι τλήμονας φυγὰς ἐμάς;

Ιο. κακῶς θεῶν τις Οἰδίπου φθείρει γένος· 390

οὕτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμέ,  
κακῶς τε γῆμαι πατέρα σὸν, Φῦναί τε σέ.

ἅτὰρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.

ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,

τόδ' αὖ νεοχμὸν ἐκδοχαῖς Ἐπιφέρει θεὸς  
κακόν." Valck.

383. Cf. 333. Alc. 437. Πᾶσιν δὲ  
Θεσσαλοῖσιν, ὧν ἐγὼ κρατῶ, Πένθους  
γυναικὸς τῆσδε κοινοῦσθαι λέγω, Κουρᾷ  
ξυρηκεῖ, καὶ μελαμπέπλω στολῇ.

"μελάγχμιος, clothed in black. Χίμα  
was perhaps allied to χιτῶν, and form-  
ed from κέχιμαι, as χιτῶν from κέχι-  
ται, perf. of some verb χίω. The ter-  
mination of χιμος in δύσχιμος seems to  
have a different meaning. And Eusta-  
thius is of opinion that χιμος is a mere  
termination in μελάγχμιος. But even  
terminations are not formed without a  
reason." Valpy's Fundamental Words  
of the Greek Language.

384. The repetition of the pronoun  
is very tame. I suspect that the error  
originated from a difference in the read-  
ing, οἱ ἐγὼ and οἴμοι. Both having  
been admitted into the text, as fre-  
quently happens, the true reading be-  
came displaced. I read therefore, οἴμοι  
τῶν ἐμῶν τλήμων κακῶν. Besides τλή-  
μων might have been lost from the si-  
milarity of the letters τερῶν. Hel.  
1243. ἄθαρτον· οἱ γὰρ τῶν ἐμῶν τλήμων  
κακῶν. Or if any should prefer οἱ γὰρ,  
from this passage in the Helena, I  
should not object. Porson. As an in-  
stance of a redundancy of prepositions  
in some measure vindicating the read-

ing of the present passage, Erfurdt cites  
Soph. Trach. 971. φ μοι ἐγὼ σοῦ, πά-  
τερ, φ μοι ἐγὼ Μέλεος, τί πάθω;

386. δυσλύτους, difficult of adjust-  
ment, incorrectly δυσλυτοὺς in Scholc-  
field's and former edd. Eur. Med. 520.  
δεινὴ τις ὀργὴ καὶ δυσίατος πέλει· Ὅταν  
φίλοι φίλοισι συμβάλωσ' ἔριν.

388. σκ. δεδορκώς: Milton's expres-  
sion, darkness visible, will occur to the  
reader: let him compare also Soph.  
Ced. T. 419. βλέποντα νῦν μὲν ὄρθ',  
ἔπειτα δὲ σκότον: 1273. ἀλλ' ἐν σκό-  
τῃ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει Ὀψοίεθ'.  
Eur. Bacch. 510. ὥς ἂν σκότιον εἰσορᾷ  
κνέφας.

389. τλήμονες Ald. Mss. Markland  
conjectures τλήμονος; but Brunck bet-  
ter τλήμονας, quoting Hippol. 1191.  
(where the membr. have τλήμονος)  
Phoen. 1724. Bacch. 1350. Add Electr.  
233. ποῦ γῆς δ' τλήμων, τλήμονας φυ-  
γὰς ἔχων; Porson.

393. τὰ τῶν θεῶν, the dispensations  
of the Gods: Sophocles has expressed  
this more fully, Phil. 1316. ἀνθρώποισι  
τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ'  
ἀναγκαῖον φέρειν. Cf. 414.

394. μὴ τὴν σὴν Cant. μὴ τε σὴν  
Leid. pr. μὴ τῇ Eust. Il. E. p. 575, 7=  
437, 2. Porson. Schol. τοῦτα οὕτως  
συντακτέον, δέδοικα ὅπως ἔρωμαι· ἐκεῖνα  
δ' χρήζω, μὴ δάκω καὶ λυπήσω τὴν σὴν

- δέδοιχ', ἃ χρήζω· διὰ πόθου δ' ἐλήλυθα. 395
- Πο. ἀλλ' ἐξερώτα, μηδὲν ἐνδεὲς λίπης·  
ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.
- Ιο. καὶ δὴ σ' ἐρωτῶ πρῶτον, ὦν χρήζω τυχεῖν.  
τί τὸ στέρεσθαι πατρίδος, ἢ κακὸν μέγα;
- Πο. μέγιστον· ἔργω δ' ἐστὶ μεῖζον ἢ λόγῳ. 400
- Ιο. τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;
- Πο. ἐν μὲν μέγιστον, οὐκ ἔχειν παρρησίαν.
- Ιο. δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.
- Πο. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών.
- Ιο. καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς. 405

φρένα: δέδοικα ὅπως ἔρωμαι, *vereor ut possim rogare, I fear to ask.* Cf. Orest. 537. ἐγὼ τοι πρὸς σὲ δειμαίνω λέγειν, Ὅπου σε μέλλω σὴν τε λυπήσειν φρένα.

395. ἐλήλυθα Ald. Grot. and, I believe, all Mss. From that of Hervagius ἐλήλυθας has been introduced into some edd. Porson. On periphrases, with the prep. διὰ, see Hec. 667.

398. καὶ signifies readiness, and δὴ is hortatory: Hoogen. Part. p. 90. ed. Seager.

401. Valck. had intended to edit τίς δ' ὁ from Stobæus xxxvii. p. 226, 50. had the printers been accommodating. But since all the Mss., Aldus, Plutarch de Exil. p. 605. E. and the first ed. of Stobæus omit δ', I have omitted it. Again Mss. hesitate between δυστυχὲς and δυσχερές. The latter is better; in which Plutarch, Teles and Stobæus agree. Porson.

402. Edd. and Mss. have ἔχει. Plutarch, Stobæus l. c., Teles in Stobæus xxxviii. p. 236, 17. Valck., Brunck., and others have approved of the emendation of Arnald, ἔχειν. This also the Ms. L. has, from a correction indeed, but of the same hand, and the same time. Porson. Cf. Eur. Ion. 686. Κἂν τοῖς λόγοισιν ἄστος ᾗ, τό γε στόμα Δοῦλον πέπαται, κοῦκ ἔχει παρρησίαν.

403. δούλου τόδ' εἶπας, elliptically for τόδε δ' εἶπας ἐστὶ δούλου, as Med.

703. τόδ' ἄλλο καινὸν αἰ λέγεις κακόν.

404. τὴν τῶν κρατούντων ἀμαθίαν Plut. τὰς τῶν πολιτῶν ἀμαθίας the Schol. notices as a various reading. Porson. Valck. attributes the substitution of πολιτῶν for κρατούντων to an actor, who had met with an unfavourable reception from his audience. Comp. Hec. 404. τοῖς κρατοῦσι μὴ μάχου. Soph. El. 342. τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: 398. τοῖς κρατοῦσι δ' εἰκαθεῖν. "Cic. Epist. Att. ii. 25. Sed nos tenemus præceptum illud; τὰς τῶν κρατούντων." Barnes.

405. This compound not seeming consistent with analogy, Valck. wished to correct ξυμφοφεῖν, Pierson ξυννοσεῖν. For my part I should prefer συννοσεῖν, could I venture to make any alteration. But I am not certain whether Eurip. may not have violated rules for the sake of a stronger antithesis. Porson. Valck. thus states the grounds of his objection: that from dissyllable substantives, πόρος, νόμος, λόγος, θυμὸς, τόνος, κόσμος, are formed adj. and verbs, as ἄπορος, ἀπορεῖν· ἄνομος, ἀνομεῖν· ἀθυμεῖν, ἀλογεῖν, ἀτονεῖν, ἀκοσμεῖν: but that from dissyllable adj. σοφὸς, κακὸς, κομψὸς, φίλος &c. are formed only adj. ἄσοφος, ἄκακος, ἄκομψος, ἄφίλος &c. and not such verbs as ἀσοφεῖν, ἀκακεῖν, ἀφιλεῖν &c.



Πο. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.

Ιο. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

Πο. καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ.

Ιο. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς ;

Πο. ἔχουσιν Ἀφροδίτην τιν' ἡδεῖαν κακῶν. 410

Ιο. πόθεν δ' ἐβόσκου, πρὶν γάμοις εὐρεῖν βίον ;

Πο. ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

406. *δπον τὸ κέρδος* Lucian. i. p. 710. Plut. Demetr. p. 895. A. which is equally good with the received reading. *Porson*.

407. *Æsch. Ag. 1658. οἷδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.* Soph. Ant. 1262. *ἐλπίσιν δὲ βόσκομαι.* Eur. Bacch. 573. *ἐλπίσιν δ' ἐβόσκετο.*

409. *διεσάφησ' οὔσας* for *εἶναι* : the same constr. as with the verb *δείκνυμι* : Eur. Med. 548. *δείξω πρῶτα μὲν σοφὸς γεγώς* : *δηλώω, ἀποφαίνω* and all verbs of the same signif. are followed by participles.

410. *θεὸν* Ald. but most Mss. *κακῶν*. Musgr. conjectures *νόσον*, which is not far removed, if N be put only once : *ΗΔΕΙΑΝΘΕΟΝ. Porson. Campbell* : 'Auspicious Hope ! in thy sweet garden grow Wreaths for each toil, a charm for every woe !'

411. Monk on Soph. El. 1058. "Εὐρεῖν here signifies *to obtain*, in which sense the middle *εὐρέσθαι* is far more frequent. Dawes in his Miscell. Crit. p. 225. says, 'Quod Latini dicunt *nancisci, consequi*, id apud Græcos denotat verbum non jam activum *εὐρεῖν*, sed medium *εὐρέσθαι*.' He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shown by this passage, (*ἀφ' ὧν τ' ὄνασιν εὐρωσιν*), and by two others quoted in Schæfer's notes : 1305. *μέγ' εὐρεῖν κέρδος* : Trach. 284. *Ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον.* Eur. Bacch. 970. *ὅστ' οὐρανῷ στηρίζον εὐρήσεις κλέος.*"

412. Brunck has edited *αἶ* from the conjecture of Reiske and Valck. But the meaning is : *aliquando victum habere solebam, aliquando non habere.*

For Brunck's observation on Soph. Phil. 200. that *ἀν* rarely possesses that force in a negative proposition is disproved by that very passage : *ταῦτ' ἀν ἐξέρπων τάλας Ἑμηχανώμην· εἴτα πῦρ ἀν οὐ παρήν.* He has committed a similar error in Hec. 736. but the reverse in Aristoph. Nub. 394. *ἀλλ' ὁ κεραυνὸς πόθεν αἶ φέρεται* ; where, although three of the earliest edd. and most of the Mss. have *αἶ*, he has himself edited *ἀν* on the authority of one only. But to return to our verse. I will bring forward two passages from the Birds of Aristophanes, which have been slightly corrupted from ignorance of this construction : 505. *χώ- πόθ' ὁ κόκκυξ εἶποι κόκκυ, τότε γ' οἱ Φοίνικες ἅπαντες τοὺς πυροὺς ἀν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.* Thus Kuster for *τόθ' οἱ Φ.* But in the Ms. of Brunck, *τοτ' αἶ οἱ Φ.* i. e. *τότ' ἀν οἱ Φ.* : 520. *ὤμνυ τ' οὐδεὶς τότ' ἀνθρώπων θεόν, ἀλλ' ὄρνιθας ἅπαντες.* Λάμπων ὤμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν ἐξαπατᾷ τι. Brunck by transposing the words has formed a wretched anapestic, *ἀνθρώπων τότε*, when the reading was so obvious *τότ' ἀν ἀνθρώπων.* In the Peace 626. the reading was, *Οὐδὲν αἰτίων ἀνδρῶν γε τὰς κράδας κατήσθιον*, but Invernizius from the Ravenna Ms. has given, *Οὐδὲν αἰτίων ἀν ἀνδρῶν.* *Porson*. "The adv. *ἀν*, with the indicative, particularly of the imperfect, often expresses the repetition of an action, *the habitude*. Herod. iii. 51. *ὁ δὲ, ὅπως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἀν καὶ ἀπὸ ταύτης.*—*ἀπελαυνόμενος δ' ἀν ἦτε ἐπ' ἐτέρην τῶν ἐταίρων.* Comp. i. 42. iii. 119. vii. 211. Plat. Apol. S.

- Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφείλουν ;  
 Πο. εὖ πράσσει· τὰ φίλων δ' οὐδὲν, ἢν τις δυστυχῇ.  
 Ιο. οὐδ' ἡὐγένειά σ' ἤρην εἰς ὕψος μέγα ; 415  
 Πο. κακὸν τὸ μὴ "χεῖν" τὸ γένος οὐκ ἔβοσκε με.  
 Ιο. ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς.  
 Πο. οὐδ' ὀνομάσαι δύναί' ἄν, ὡς ἐστὶν φίλον.  
 Ιο. πῶς δ' ἦλθες "Αργος ; τίν' ἐπίνοιαν ἔσχεθες ;  
 Πο. ἔχρησ' Ἀδράστῳ Λοξίας χρησμόν τινα. 420  
 Ιο. ποῖόν τι τοῦτ' ἔλεξας ; οὐκ ἔχω μαθεῖν.  
 Πο. κάπρω λέοντί θ' ἀρμόσαι παίδων γάμους.  
 Ιο. καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τέκνον ;  
 Πο. οὐκ οἶδ'· ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

p. 51. διηρώτων ἂν αὐτοὺς, τί λέγοιεν.  
 Xen. Mem. iv. 6, 13. εἰ δέ τις αὐτῷ  
 περὶ τοῦ ἀντιλέγοι—ἐπὶ τὴν ὑπόθεσιν  
 ἐπανῆγεν ἂν πάντα τὸν λόγον." Matth.  
 Gr. Gr. § 598.

414. εὖ πράσσει Valck. interprets by  
 μηδαμῶς, and compares with ζηλῶ σ'  
 Med. 60. εὐτυχοίης, δυναίω. But, as  
 Brunck has observed, the particle δ'  
 is in the way, and therefore Valck.  
 wished it removed; but all edd. and  
 Mss. retain it; also Plut. p. 606. E.  
 Sextus Empiricus adv. Math. i. 279.  
 an anonymous writer among the Rhetoricians of Aldus ii. p. 371, 24. The  
 sense is the same, as in the well-known  
 verse, (Ovid. Trist. i. 8, 5.) 'Donec  
 eris felix, multos numerabis amicos.'  
 Porson. "The neuter of the article  
 is often put absolutely with the gen.  
 of a subst., and in that case signifies:  
 1. Every thing to which the  
 subst., which is put in the gen., refers,  
 all that concerns it, that arises  
 from it, that belongs to it. Eur. Ph.  
 414. Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ'  
 οὐκ ὠφείλουν; Πο. εὖ πράσσει (to  
 expect assistance from them, one must  
 be fortunate:) τὰ φίλων δ' οὐδὲν, ἢν  
 τις δυστυχῇ, the assistance of friends  
 is nothing: 393. τὰ τῶν θεῶν, the visitation  
 of the gods. Suppl. 78. τὰ τῶν  
 φθιτῶν, honores mortuorum." Matth.

Gr. Gr. § 284.

416. μὴ ἔχειν less accurately Ald.  
 τὸ γένος δ' Plut. and some Mss. but  
 not Galen in Protr. Porson. Cf. Ion.  
 271. τὸ δὲ γένος μ' οὐκ ὠφελεῖ.

418. δύναίμ' ἄν, which, however barbarous,  
 Mss. and Stobæus retain, Markland properly corrects.  
 Dawes M. Cr. p. 251. has removed a similar  
 error from Æsch. Prom. 757. Porson.

419. ἔσχε Aldus, with not a few  
 Mss. But ἔσχεθες in five, according  
 to Burton; and thus Grot. C. K. L.  
 Leid. sec. Porson. See Monk Hipp.  
 1284.

421. All edd. punctuate thus: ποῖον;  
 τί τοῦτ', that ποῖον may be referred to  
 χρησμόν. But I have preferred the  
 other method. Porson. On ἔχω for  
 δύναμαι, see Med. 492.

422. παίδων L. which might be preferable,  
 were it not possible that one Ms. might  
 be accidentally corrupted into the semblance  
 of a true reading. Porson.

423. King has edited θηρὸς from K.  
 and thus C. Leid. But, not to notice the  
 ὁμοιοτέλετον, the other reading is in itself  
 better. For since Jocasta could not know  
 which of the animals Adrastus considered  
 Polynices to resemble, she uses the plur.  
 number with propriety, as below she is said to

- Ιο. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ' ἔσχες λέχος; 425  
 Πο. νύξ ἦν· Ἀδράστου δ' ἦλθον εἰς παραστάδας.  
 Ιο. κοίτας ματεύων, ἢ φυγὰς πλανώμενος;  
 Πο. ἦν ταῦτα, κατὰ γ' ἦλθεν ἄλλος αὖ φυγὰς.  
 Ιο. τίς οὗτος; ὡς ἄρ' ἄθλιος κακείνους ἦν.  
 Πο. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. 430  
 Ιο. τί θηρσὶν ὑμᾶς δῆτ' Ἀδραστος εἵκασε;  
 Πο. στρωμνῆς ἐς ἀλκὴν οὐνεκ' ἦλθομεν πέρι.

snatch the sword ἐκ νεκρῶν and νεκρῶν παρά 1470. 1593. Again 425. ἔχεις C. Porson.

425. "Eurip. seems to have employed the expression τίνι τρόπῳ only in the later plays. In the Hippolytus 909. τί χρῆμα πάσχει; τῷ τρόπῳ διόλυνται; 1008. δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρη: 1171. πῶς καὶ διώλετ' εἰπέ τῷ τρόπῳ δίκης Ἐπαισεν αὐτὸν ῥόπτρον αἰσχύναντά με; In the Medea, Alcestis and Heraclidæ, which three tragedies are among the oldest, I find neither τίνι τρόπῳ nor τῷ τρόπῳ. Æschylus and Sophocles seem to have had no certain rule on this point. In the former, Pers. 771. 795. τίνι τρόπῳ occurs, and in the latter, CEd. T. 10." Elmsl. Bacch. 425.

426. παραστάδας. Eur. Andr. 1118. Iph. T. 1160. "Pertinent nempe παραστάδες ad portam s. ostium, et a poetis sæpe pro ipsa janua ponuntur. Antas Latine dici, et esse columnas s. pilas quadratas ad latera ostiorum positas docet Salmasius Exerc. p. 1216." Schneider Epimetr. ad Xen. Mem. iii. 8, 9. Statius, alluding to the same circumstance, says of Polynices, Theb. i. 388. ignotæ acclinis postibus aulæ.

427. ἢ, a bad conjecture of Canter's, is supported by the Ms. L. Aldus and most Mss. have μαστεύων, as also in other places; but ματεύων is in the better Leyden Ms., according to Valck., in L. and a Ms. collated by Holstein in Markl. Suppl. 984. Cf. Hec. 773 (=767.) Porson. ἦ, sc. ὁδῶ, in the same way as.

428. ἦν ταῦτα, a formula expressing affirmation. Thus in Hec. 764. to the question of Agamemnon, δὲ τλήμων, ἦπου χρυσὸν ἠράσθη λαβεῖν; Hecuba answers, τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν: also Electr. 645. OP. ὑποπτος οὐσα γιγνώσκει πόλει. ΠΡ. τοιαῦτα· μισεῖται γὰρ ἀνόσιος γυνή.

κατὰ δ' is edited by Valck. and Brunck, as most of the Mss. certainly have. But J. and Aldus have κατὰ γ'. Porson.

431. θῆρσι δ' Ald. but the membr. omit δ': εἵκασε Ald. ἦκασεν L. ἦκασε Brunck. Porson. "In interrogations δῆτα, like δῆ, expresses eagerness for information: tandem; I pray; tell me; τίνα δῆτ' ἀν λέγοις; Aristoph. Vesp. 1171. So v. 191. Eur. Or. 1473. This use results from its hortatory one; for ποῖ δῆτα φεύγω; Eur. Ph. 991. is equivalent to εἰπέ δῆ, or δῆτα, ποῖ φεύξω; So v. 997. and in Heracl. 127." Hoogew. p. 49. ed. Seager.

432. "Statius relates this adventure with his usual spirit. Polynices, wandering in a dark and tempestuous night, at length beheld the lights gleaming from Larissa, the citadel of Argos; he hastens thither, and entering the vestibule of the palace, throws himself on the floor to repose his limbs, stiff with the rain and wind. It happened that Tydeus (then an exile from Calydon for the unhappy murder of his brother) was driven by the same storm to the same place for shelter: a quarrel immediately ensued between the two princes; they fought; till

- Ιο. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα ;  
 Πο. κἄδωκεν ἡμῖν δύο δυοῖν νεάνιδας.  
 Ιο. ἄρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς ; 435  
 Πο. οὐ μεμπτός ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας.  
 Ιο. πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν ;  
 Πο. δισσοῖς "Αδραστος ὤμοσεν γαμβροῖς τόδε,  
 ἄμφω κατὰξιν εἰς πάτραν, πρόσθεν δ' ἐμέ.  
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 440  
 πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δ' ἐμοὶ  
 διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι  
 πόλιν· θεοὺς δ' ἐπώμοσ', ὡς ἀκουσίως  
 τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρυ.  
 ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις κακῶν, 445  
 μῆτερ, διαλλάξασαν ὁμογενεῖς φίλους,  
 παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν.  
 πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ·

Adrastus, disturbed by their clamors, came forth with many torches, and put an end to the fray: he hospitably received them into his house, where observing that Polynices wore on his shoulders a lion's hide, as Tydeus was covered with the skin of the Calydonian boar, he concluded that the oracle was accomplished in their arrival: Cui Phœbus generos ævo ducente canebat Setigerumque suum, et fulvum adventare leonem." Potter.

434. Schæfer conjectures κἄδωκέ γ' ἡμῖν: γε has often the sense of *etiam*: see Hec. 600.

436. εἰς τόδ' ἡμέρας, for εἰς ταύτην τὴν ἡμέραν: cf. 1101. Alc. 9. καὶ τόνδ' ἔσωζον οἶκον εἰς τόδ' ἡμέρας.

437. δεῦρό σοι ἐσπέσθαι Ald. δεῦρ' ἐπεσθαί σοι some Mss. Porson.

438. After this, Aldus, most edd. and all Mss. add a verse: Τυδεῖ τε κἄμοι, σύγγαμβρος γάρ ἐστ' ἐμός. A greater part of the Mss. have σύγγαμος, which suits the metre better, but the sense not so well: σύγγαμβρος,

with the second short, is defended by Musgr., whose arguments may be examined on Med. 284. But Jortin rightly considers this verse as spurious and not to the purpose. Porson.

443. ἐπώμοσα for ἐπόμνυμι: on this use of the aor. see Med. 274.

444. From a various reading of the Schol. Valck. prefers γ' ἐκούσιν. Porson. The form ἡράμην Brunck on Soph. Antig. 907. hastily condemns as not used by Attic writers.

446. διαλλ. ὁμ. φίλους, having reconciled relations (so as to make them) friends: see Med. 860. τέγξαι χέρα φοινίαν: Heracl. 575. δίδασκε σοφούς, i. e. ἄστε σοφούς εἶναι. See Brasse Œd. T. 166.

447. Elmsley Œd. T. 376. proposes παῦσαι πόνων σὲ κἄμἐ, which is more emphatic; thus Æsch. S. c. Th. 240. αὐτὴ σὺ δουλοῖς κἄμἐ, καὶ σὲ, καὶ πόλιν. Soph. Œd. T. 64. ἡ δ' ἐμὴ ψυχὴ πόλιν τε κἄμἐ καὶ σ' ὁμοῦ στένει.

448. ὑμνηθὲν, a trite, proverbial sentiment: Soph. Aj. 292. ὁ δ' εἶπε πρὸς

τὰ χρήματ' ἀνθρώποισι τιμιάτατα,  
δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 450

ἄγῳ μεθήκω, δεῦρο μυρίαν ἄγων  
λόγχην· πένης γὰρ οὐδὲν εὐγενὴς ἀνὴρ.

Χο. καὶ μὴν Ἐτεοκλῆς εἰς διαλλαγὰς ὅδε  
χωρεῖ· σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν  
τοιούσδε μύθους, οἷς διαλλάξεις τέκνα. 455

Ετ. μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς,  
ἦλθον· τί χρὴ δρᾶν; ἀρχέτω δέ τις λόγου.  
ὥς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων  
τάσσω ἐπέσχον πόλιν, ὅπως κλύοιμί σου  
κοινὰς βραβεΐας, αἷς ὑπόσπονδον μολεῖν 460  
τόνδ' εἰσεδέξω τειχέων, πείσασά με.

με βαλ', αἰὲ δ' ὀμνόμενα· Γύναι, γυναιξὶ  
κόσμον ἢ σιγὴ φέρει.

449. The repetition of ἀνθρώποισι and ἀνθρώποις in two lines immediately succeeding is to our ears inelegant, but not unusual in the tragedians: see below 465. 466. Hec. 362. 600. Elmsl. CEd. C. 280.

450. Valck. compares Theognis 718. ὥς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν. Cf. Hor. Sat. ii. 3, 94. omnis enim res, Virtus, fama, decus, divina humanaque, pulcris Divitiis parent.

451. μεθήκω—ἄγω membr.: whence Brunck, μεθήκων—ἄγω. Porson. ἄγῳ μεθήκω, for μεθ' ἃ ἤκω, Schol. ζητήσων ἤκω: thus Hec. 507. ἤκω μεταστειχῶν σε: 510. μετῆλθες ἡμᾶς. On λόγχην for λογχοφόρους see v. 76.

453. On καὶ μὴν, and ὅδε for ὅδε or δεῦρο on the entrance of a new character, see Hec. 216. 53. Cf. 1328. infra.

454. ἤκει J. for χωρεῖ, and the Cambr. Ms. as a various reading. Porson. Σὸν ἔργον, it is your part: Æsch. Prom. 656. Σὸν ἔργον, ἰοῖ, ταῦσδ' ὑπουργῆσαι χάριν. Soph. Phil. 15. ἀλλ' ἔργον ἤδη σὸν, τὸ λοίφ' ὑπηρετεῖν.

457. δὴ for δέ Brunck from the membræ. The received reading in my opinion is far better. Porson.

Eurip. Phæn.

459. τάσσω ἐπέσχον is the same as τάσσω ἐπαυόμεν; thus Ion or some other writer in Stobæus xx. p. 103. ἐπίσχεσθαι ὀργιζόμενος. Porson. Thuc. i. 112. Καὶ Ἑλληνικοῦ μὲν πόλεμου ἐσχον οἱ Ἀθηναῖοι. Soph. CEd. T. 781. καὶ γὰρ βαρυνθεὶς, τὴν μὲν οὐσαν ἡμέραν μόλις κατέσχον. Verbs signifying to desist, or to make to desist, are generally construed with a participle: see Matth. Gr. Gr. § 549, 8. The order is this: ὥς ἐπέσχον τάσσω πόλιν ἀμφὶ τ. καὶ ξ. λ.: since I have stopped arranging the city (i. e. ceased from my arrangements for the defence of the city) with respect to the ramparts and the files of the troops. Ξυνωρίδας, Schol. συστήματα, τάξεις, from σὸν and αἰρώ, or εἰρώ, to connect together, arrange side by side.

461. εἰσεδέξω τ. “ Verbs compounded with prepositions governing a dat. or accus., sometimes take the gen. Soph. Aj. 1292. τειχέων ἐγκλεισμένους. Aristoph. Lys. 272. οὐ γὰρ, μὰ τὴν Δήμητρί, ἐμοῦ ζῶντος ἐγχανοῦνται. Soph. CEd. T. 825. ἐμβατεύειν πατρίδος: (cf. CEd. C. 400. 924.) Phil. 648. τί τοῦθ', ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι; (ἐνεστι.) Plato Leg. v. p. 222. νόσημα πόλεως ἐμπεφυκός. Soph. CEd. T. 808. καὶ μ' ὃ πρόσβυσ

- Ιο. ἐπίσχεσ' οὔτοι τὸ ταχὺ τὴν δίκην ἔχει·  
 βραδεῖς δὲ μῦθοι πλεῖστον ἀνύτουσιν σοφόν.  
 σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·  
 οὐ γὰρ τὸ λαιμότμητον εἰσορᾷς κᾶρα 465  
 Γοργοῦς, ἀδελφὸν δ' εἰσορᾷς ἦκοντα σόν.  
 σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε,

ὡς ὁρᾷ Ὁχον παραστείχοντα." Matth. Gr. Gr. § 377. obs. 2. In these compounds εἰς and ἐν stand for εἴσω and ἐνδον.

462. οὔτι Ald. οὔτοι most Mss. See below 565. Porson. See also Hec. 228.

463. I have replaced the Attic form ἀνύτουσιν, which, although often retained, is frequently effaced. It is extant in Soph. Antig. 231. 805. Trach. 319. Eur. Bacch. 1100. ἐξανύτω Hipp. 405. Bacch. 1105. Ion 1085. Sometimes Mss. are at variance, as in Aristoph. Plut. 607. where some Mss. give ἀνύειν, others with the two earliest edd. ἀνύτειν. In the edd. indeed of Euripides, ἐξανύετω is found in Iph. T. 1472. and ἐξανύετε Herc. F. 626. by retaining which you violate the metre, by adding ττ, the language itself. Musgr. excellently corrects ἐξανιέτω, ἐξανίετε. In Suidas, whom Markl. quotes, the Ms. of Christ's Coll. Oxf. rightly affords ἀνύτειν; the Etymologus p. 821, 18. ἀνύτειν, and p. 270, 3. διαρύτειν in the Leyden Ms. according to Koen on Gregor. p. 28. For the verb ἀρύτω has the same analogy. In a trochaic line of Cratinus in Suid. v. ἀναρύτειν (ἀναρρύτειν) Toup from the law of the metre has corrected ἀναρρύτους. Brunck has restored ἀρύτεσθε from Suidas to Aristoph. Nub. 271. The same form occurs in Pherecrates, Athen. vi. p. 269. D. The passage of Plato quoted by Suidas is extant in the first book of the Laws T. ii. p. 200, 9. Ald. 515, 20. Bas. 569. G. 10. Læmar. 776. F. 3. Francf. I remark by the way, that the ed. Med. and the Mss. at Leyden and in Christ's College read, ὅθεν τε δεῖ

καὶ ὅποσα καὶ ὅποθεν; in Suidas therefore we must replace ὅποσον, in Plato ἀρυτόμενος. Photius Lex. Ms. Ἡρυγῶ ἠρεύζατο. ἦντλει. The Grammarian, deceived by the similar form of the letters, has confounded different words, ΗΡΥΓΕΝ. ΗΡΥΤΕΝ. Moreover I have edited ἀνύτουσιν with the aspirate, in compliance with Mæris, Herodian and others. Hesychius restored by Alberti, Καθανύσαι. συντελέσαι: and thus the Ms. collated by Schow to the great benefit of learning. Porson. Monk accordingly corrects καθήνυσαν in Soph. El. 1451. Valck. compares the words which Statius Theb. x. 697. assigns to the same character, Jocasta: 'ne fræna animo permitte calenti: Da spatium, tenuemque moram: male cuncta ministrat Impetus.'

466. Γοργόνος commonly. Valck. Γοργοῦς, which he compares with similar forms. [See Med. 1159.] In an elegant fragment of the Andromeda, which has been preserved by Maximus upon Dionysius the Areopagite, παρθένου τ' εἰκόνα τινὰ Ἐξ αὐτομόρφων λαίων τειχισμάτων Σοφῆς ἑγάλμα χειρὸς, Musgr. correctly reads εἰκὼ, but vainly supposes that the passage requires an interpreter. For they are the words of Perseus, gazing upon Andromeda at a distance, whom he fancies to be a figure carved from the rock to which she was bound. In our verse the membranæ omit δ'. Porson. Eur. Or. 1522. Μὴ πέτρος γένῃ δέδουκας, ὥστε Γοργόν' εἰσιδών; Alc. 1137. ΗΡ. τόλμα προτείνειν χεῖρα, καὶ θιγεῖν ξένης. ΑΔ. καὶ μὴν προτείνω, Γοργόν' ὥς κατατόμα.

467. Valck. compares Statius Theb. vii. 508. Tecta vide, fratremque, quid

Πολύνεικες· εἰς γὰρ ταυτὸν ὄμμασι βλέπων,  
λέξεις τ' ἄμεινον, τοῦδ' εἰ ἐνδέξει λόγους.

παραινέσαι δὲ σφῶν τι βούλομαι σοφόν· 470

ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ,

εἰς ἐν ξυνελθὼν, ὄμματ' ὄμμασιν διδῶ,

ἐφ' οἷσιν ἦκει, ταῦτα χρὴ μόνον σκοπεῖν,

κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.

λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 475

σὺ γὰρ στράτευμα Δαναϊδῶν ἦκεις ἄγων,

ἄδικα πεπονθὼς, ὥς σὺ φῆς· κριτῆς δέ τις

θεῶν γένοιτο καὶ διαλλακτῆς κακῶν.

Πο. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,

κοῦ ποικίλων δεῖ τ' ἀνδιχ' ἐρμηνευμάτων· 480

ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,

aufers lumina? fratrem Alloquere: xi.

335. quo, sæve, minantia flectis Ora?

468. ταυτὸν for τὸ αὐτὸ, as Hec.

295. οὐ ταυτὸν σθένει.

469. λέξεις τ' ἄμεινον Ald. λέξεις τ' ἄμεινον several Mss.; the rest omit the conjunction: also most of them ἐνδέξει, and thus Pierse, King, and Burton have edited from Mss., and Brunck from the membr. The common reading is ἐκδέξει. Porson.

470. Strattis in the Phœnissæ quoted by Athen. iv. p. 160. B. ridicules this passage. παραινέσαι δὲ σφῶν τι βούλομαι σοφόν, "Ὅταν φακῆν ἐψητε, μὴ 'πιχεῖν μύρον. Porson.

472. συνελθόντ' Flor. which so far admits of being defended, that it may be a nominative absolute instead of the gen., as above 290. Porson.

473. ἐφ' οἷσιν ἦκει Ald. and many Mss. From C. and a few others King has badly edited ἐφ' οἷς συνήκει, a compound which I do not believe to be in use among tragic writers. Again Brunck from the second Leyden Ms. has edited σκοπεῖν μόνον. Porson. Schol. ταῦτα μόνον πρέπει σκοπεῖν δι' ἃπερ ἦλθε. Eur. Heracl. 136. ἐφ' οἷσι δ' ἦκω, καὶ παρ' οὗ, λέγειν θέλω. Soph. Phil. 50.

ἐφ' οἷς ἐλήλυθας.

474. μηδαμῶς Ald. μηδενὸς all the Bodleian Mss., both the Leyden, C. Flor. L. membr. Porson. "Dr. Maltby confirms by instances the rule of the ancient grammarians, that feminines in εῖα, which come from verbs in εῖω, and denote action, have the last syllable long in the Attic writers; and that in all other cases the final α is short. One word, which is unnoticed, is μνεία, which makes the last syllable long. Soph. El. 894. Eur. Med. 329. Bacch. 46." Notice of Maltby's Lex. Pros., Mus. Crit. II. p. 312.

479. Cyrillus de S. Trin. Dial. ii. T. v. p. 417. B. ἀρ' οὐκ ἀληθὲς εἰπεῖν, δ' Ἑρμεία, ὥς ἀπλοῦς ἔφυ τῆς ἀληθείας ὁ μῦθος. Porson.

480. Aldus and some edd. of Stobæus have, with a slight error, δεῖτ' ἀνδιχ'. On this idiom of Euripides I have said enough at Orest. 659. Correct with a slight alteration οὐ ποικίλων δεῖ τὸ αὐτόθεν μέγα ἐρμηνευμάτων in Eustathius on Il. B. p. 342, 36=259, 20. whom see also on Od. B. p. 1436, 28=83, 5. Porson. Cf. Hec. 962.

481. καιρὸν Schol. ἰσχύον, εὐκαιρίαν, εὐστοχίαν, suitability, propriety. Cic.



νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν.  
 ἐγὼ δὲ πατρὸς δαμάτων προῦσκεψάμην,  
 τοῦμόν τε καὶ τοῦδ', ἐκφυγεῖν χρήζων ἄρᾱς,  
 ὥς Οἰδίπους ἐφθέγγεατ' εἰς ἡμᾶς ποτε, 485  
 ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονὸς,  
 δούς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,  
 ὥστ' αὐτὸς ἄρχειν αὐθις ἀνὰ μέρος λαβῶν,  
 καὶ μὴ, δι' ἔχθρας τῷδε καὶ φόβου μολῶν,  
 κακόν τι δρᾶσαι, καὶ παθεῖν ἃ γίγνεται. 490  
 ὁ δ' αἰνέσας ταῦθ', ὀρκίους τε δούς θεοῦς,  
 ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει

pro Cæli. 26. O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, facile se per se ipsam defendat! A writer in the Class. J. lvi. p. 209. compares the following passage from Fletcher's Spanish Curate, Act iii. Sc. 3.

— If I stood here

To plead in the defence of an ill man,  
It would be requisite I should dress my language

With tropes and figures, and all flourishes

'That grace a rhetorician; 'tis confess'd  
Adult'rate metals need the goldsmith's art

To set them off; what in itself is perfect

Contemns a borrow'd gloss.

483. Thus almost all Mss. and Grot. Aldus less harmoniously δαμάτων πατρὸς. In the beginning of the verse Valckenaer conjectures ἐγωγε, which Brunck has adopted. Porson. Scholefield has made this passage clearer by placing a colon after προῦσκεψάμην, and removing the comma in the next line after τοῦδ'.

484. τοῦμόν τε καὶ τοῦδ', on my own account as well as his: Soph. Trach. 1069. ὥς εἰδῶ σαφῶς, Εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης. See Med. 317.

487. Orest. 1661. Παῖδάσιον οἰκεῖν δάπεδον ἐνιαυτοῦ κύκλον.

488. The more usual constr. is λαβόντα, but the present is not rare in the tragic writers. In Orest. 1120. I have edited κεχαρμένην only in compliance with Mss., for the other reading is not less to be approved. Porson. Both Schæfer and Scholef. have remarked the inaccuracy of this note: the former stating that the nomin. with the infin. is the more usual constr. in Eurip.: the latter that λαβόντα, if not actually constituting a solecism, would certainly be inconsistent with the Attic idiom: in a note on Orest. l. c. he thus explains the principle on which the two constructions depend: "Nomina-tivus plerumque præcedit infinitivum, cum infinitivus ad eandem cum finito verbo personam refertur; aliter, non: cujus insigne habes exemplum in Thuc. iv. 28. καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν." See Matth. Gr. Gr. § 533. d.

489. φόβου Leid. A. which Valck. approves. Porson. φόβος, φόβος and φόβος are frequently confounded: see Blomf. Pr. 363. *ibid.* 121. δι' ἀπεχθείας ἐλθόνθ'.

490. γίγνεται Ald. But part of the Mss. certainly γίγνεται. Porson.

491. τὰδ' is more harmonious, and is the reading of the Ms. J. Porson. αἰνέσας ταῦθ', having acquiesced in these proposals: Med. 1151.



τυραννίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.  
 καὶ νῦν ἔτοιμός εἰμι, τὰμαυτοῦ λαβὼν,  
 στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονὸς, 495  
 οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,  
 καὶ τῷδ' ἀφείναι τὸν ἴσον αὐθις αὖ χρόνον,  
 καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν  
 πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.  
 ἂ, μὴ κυρήσας τῆς δίκης, πειράσομαι 500  
 δρᾶν· μάρτυρας δὲ τῶνδε δαίμονας καλῶ,  
 ὥς πάντα πράσσω ξὺν δίκῃ, δίκης ἄτερ  
 ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.  
 ταῦτ' αὖθ' ἕκαστα, μήτερ, οὐχὶ περιπλοκάς  
 λόγων ἀθροίσας, εἶπον, ἀλλὰ καὶ σοφοῖς 505  
 καὶ τοῖσι φαύλοις ἔνδιχ', ὥς ἐμοὶ δοκεῖ.

Χο. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα  
 τεβράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

493. Grotius has given ἐμὸν, whether from Mss. or conjecture I know not. Probably the former; for the Ms. J. has it, but not C. as Burton erroneously asserts. *Porson*.

497. Aldus omits αὖ, which Canter has restored from conjecture; for Canter's note in his ed. belongs to this verse. Thus also Grot. has edited, and thus K. from a correction in the same hand. *Porson*.

498. πέρθειν Flor. again μήτε τι or μήτ' ἔτι many Mss. πρὸς ἀμβάσεις Ald. *Porson*.

504. αὖθ' ἕκαστα, each distinctly, plainly, Schol. ἀπλῶ χωρὶς ποικιλίας τινός. Æsch. Pr. 986. ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς Ὀδοῦς, Προμηθεῦ, προσβάλης.

οὐχὶ Ald. and almost all Mss. King from a Ms. of Laud's has restored οὐ. *Porson*.

506. τοῖσι φ. Schol. τοῖς ἀπαιδεύτοις, τοῖς ἀνοήτοις: φαῦλος is opposed to σοφός in Hipp. 993. οἱ γὰρ ἐν σοφοῖς Φαῦλοι, παρ' ὅχλῳ μουσικώτεροι λέγειν. Hence some derive the English word

*fool*: See Valpy's Fundamental Words of the Greek Language.

507. "The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb. Xen. Cyr. vi. 4, 7. Καὶ Κύρῳ δὲ δοκῶ μεγάλην τινὰ ἡμᾶς χάριν ὀφείλειν, ὅτι με, αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἑαυτῷ, οὔτε με, ὥς δούλην ἤξιωσε κεκτῆσθαι, οὔτε ὥς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι." Matth. Gr. Gr. § 465, 4.

508. "Ἀλλ' οὖν is combined of ἀλλὰ, disjunctive, adversative, or in whatever sense taken, and οὖν collective; for it collects or concludes not only from what precedes, but from what is to be understood extrinsically: thus in Eur. Ph. 501. οὖν collects from what has preceded, that Polynices has spoken wisely, and ἀλλὰ opposes what is last, to εἰ καὶ μή: yet however in my judgment you speak wisely." Hoogen. Greek Part. p. 9. ed. Seager. See also p. 106.

δοκεῖ Ald. contrary to most Mss. *Porson*. Soph. Ant. 680. ἡμῶν μὲν, εἰ

Ετ. εἰ πᾶσι ταυτὸ καλὸν ἔφυ, σοφὸν θ' ἄμα,  
 οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις. 510  
 νῦν δ' οὐθ' ὅμοιον οὐδέν, οὔτ' ἴσον βροτοῖς,  
 πλὴν ὀνόμασιν· τὸ δ' ἔργον οὐκ ἔστιν τόδε.  
 ἐγὼ γὰρ οὐδέν, μῆτερ, ἀποκρύψας ἐρῶ  
 ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς,  
 καὶ γῆς ἔνερθε, δυνατὸς ὢν δρᾶσαι τάδε, 515  
 τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.  
 τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι  
 ἄλλα παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί.  
 ἀνανδρία γὰρ, τὸ πλεόν ὅστις ἀπολέσας,

μὴ τῷ χρόνῳ κεκλέμμεθα, λέγειν φρονούτως ὧν λέγεις δοκεῖς πέρι.

509. ταῦτόν some Mss. In the next line Aldus does not omit ἂν, as Valck. seems to assert; in some the two words have coalesced, ἀναμφίλεκτος. Porson.

512. ὀνομάσαι all edd. and Mss. I have edited ὀνόμασιν, which when written without ν, as is constantly the case, easily admitted of alteration. The constant opposition between λόγος and ἔργον, particularly in the tragic writers, is known to every one. Nor unfrequently between ὄνομα and ἔργον, as Orest. 448. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. [Hipp. 503.] Iph. A. 1121. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου Οὐκ οἶδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν. But there may probably appear something faulty in this opposition, that in one clause the noun is plural, in the other singular; in the one the article is added, in the other omitted. But the tragic writers do not carefully attend to such minutiae. Soph. El. 59. τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν ἔργοισι σωθῶ. There indeed Eustathius Od. A. p. 1701, 63=459, 24. cites λόγοισι: but λόγῳ is retained by Eumathius ix. p. 363. and by Suidas under τί γάρ με. Cf. C. 1187. τὰ τοι καλῶς Εὐρημέν' ἔργα τῷ λόγῳ μνησεται. Both particulars are disregarded Cf. C. 782. λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά. Eur. Andr.

264. τοιόνδ' ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγους Κρύψω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα. Troad. 1241. τλήμων ἱατρὸς, ὄνομ' ἔχουσα, τάργα δ' οὐ. Ovid. Amor. i. 12, 27. Ergo ego vos rebus duplices pro nomine sensi. Porson.

514. Aldus and all the Mss. have ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), but Critics have preferred αἰθέρος from Stobæus xiv. p. 322. and this Plutarch also seems to have had, de Frat. Amor. p. 481. A. for in the Ms. D. Wytténbach asserts that ἡλίου had been substituted for the original reading, which was erased. Old edd. have ἀνέλθοιμ' conjointly. Porson. Æsch. Prom. 466. ἀντολὰς ἐγὼ Ἄστρων ἔδειξα.

αἰθέρος, of heaven, the firmament: Æsch. Ag. 6. καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι.

516. Cf. 541. Potter: "might I so obtain this idol of my soul, this worshipp'd power of royalty." He compares the words of Holspur: "By heaven, methinks it were an easy leap To pluck bright honour from the pale-faced moon; Or dive into the bottom of the deep, Where fathom-line could never touch the ground, And pluck up drowned honour by the locks; So he, that doth redeem her thence, might wear Without co-rival all her dignities."

519. ἀνανδρία κ. τ. λ. Schol. θειλία

τοῦλασσον ἔλαβε· πρὸς δὲ τοῖσδ' αἰσχύνομαι, 520  
 ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορβοῦντα γῆν,  
 τυχεῖν ἃ χρῆζει· ταῖς γὰρ ἂν Θήβαις τόδε  
 γένοιτ' ὄνειδος, εἰ Μυκηναίου δορὸς  
 φόβῳ παρείην σκῆπτρα τὰμὰ τῷδ' ἔχειν.  
 χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 525  
 μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος,  
 ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.  
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,  
 ἔξεστ'· ἐκείνου δ' οὐχ ἐκὼν μεθήσομαι.  
 ἄρχειν παρὸν μοι, τῷδε δουλεῦσαι ποτέ; 530  
 πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,  
 ζεύγνυσθε δ' ἵππους, πεδία πίμπλαθ' ἀρμάτων,

γὰρ ἐστὶ τῷ ἀνθρώπῳ ἐκείνῳ, ὅστις φθεί-  
 ρας τὸ μείζον, τὸ ἑλαττον ἐδέξατο.  
 Schæfer supplies the following instances  
 of a similar construction: Iph. T. 609.  
 τὰ τῶν φίλων Αἰσχιστον ὅστις καταβα-  
 λὼν εἰς ξυμφορὰς, Αὐτὸς σέσωσται: E-  
 recth. Fr. i. iuit. τὰς χάριτας ὅστις εὐ-  
 γενῶς χαρίζεται, Ἥδιστον ἐν βροτοῖσι.  
 In Aristoph. Eq. 1275. cited by Bur-  
 ges, ἀλλὰ τιμὴ τοῖσι χρηστοῖς ὅστις ἐδ  
 λογίζεται, the constr. is similar, but  
 less elliptical. See Matth. Gr. Gr. §  
 481.

τὸ πλεῖον Ald. and part of the Mss.  
 The rest with Grotius τὸ πλεον. Por-  
 son.

525. χρῆν γὰρ Cant. M. R. but δ'  
 as a various reading M. R. Porson.

526. Valck. conjectures ἐξανύει from  
 Apoll. Rh. iii. 188. Πολλάκι τοι ῥέα  
 μῦθος, ὃ κεν μόλις ἐξανύσειεν Ἥνορέη,  
 τόδ' ἔρεξε, and above 463. But all Mss.  
 have ἐξαίρει (or ἐξαιρεῖ) as well as Plut.  
 Pyrrh. p. 391. B. Themist. ii. p. 37.  
 B. xvi. p. 207. D. and Wyttenbach has  
 intimated in his Epist. Crit. p. 10. that  
 this reading is confirmed by Julian  
 Orat. ii. p. 73. B. Porson.

528. τήνδ' οἰκεῖν χθόνα θέλει M. θέ-  
 λει J. Porson.

529. I have edited ἐκείνου for ἐκείνο  
 in conformity with the opinion of Dawes

and Valck., on which see Med. 734.  
 Porson. ἐκείνου, sc. τοῦ χρηστοῦ, 517.

530. δουλεύσω Ald. δουλεῦσαι most  
 Mss. Porson. The use of the infin. in  
 exclamations of indignation, surprise,  
 &c. is noticed on Med. 1047.

531. πρὸς ταῦτα, therefore, accord-  
 ingly: see Hec. 849. Bentley on Hor.  
 Sat. i. 6, 87. reads *ad hæc* for *ob hoc*.

ἴτω μοι πῦρ Ald. μὲν for μοι more  
 than ten Mss. Euripides having given  
 the same verse in the Syclus, I will  
 transcribe the entire passage, that I  
 may afford a little entertainment to the  
 reader, wearied with various readings  
 and grammatical minutiae, by the charms  
 of poetry: Πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω  
 δὲ φάσγανα, Πίμπρη, κάταιθε σάρκας,  
 ἐμπλήσθητί μου Πίνων κελαινὸν αἷμα,  
 πρόσθε γὰρ κάτω Γῆς εἰσιν ἄστρα, γῆ τ'  
 ἄνεισ' εἰς αἰθέρα, Πρὶν ἐξ ἐμοῦ σοι θῶπ'  
 ἀπαντῆσαι λόγον. Abresch has noticed  
 the passage of Æschylus in Prom. 991  
 [=1028. πρὸς ταῦτα, ριπτέσθω μὲν αἰ-  
 θαλοῦσσα φλόξ.] Philostratus seems to  
 have had both in view, V. A. vii. 14.  
 p. 291. ὑπὲρ τούτων, εἰ καταλύοι τις  
 αὐτὰ, ἴτω μὲν πῦρ, ἴτω δὲ πέλεκυς, ὥς  
 νικήσει οὐδὲν τούτων, οὐδὲ ἐς ὀτιοῦν πε-  
 ριελῆ ψεύδος. Porson.

532. πέπλασθ' Ald. πίμπλασθ' others,  
 or πίπλασθ'. But in four Mss. rightly

ὥς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι

κάλλιστον ἀδικεῖν· τᾶλλα δ' εὐσεβεῖν χρεών. 535

Χο. οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς·  
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκη πικρόν.

Ιο. ᾧ τέκνον, οὐχ ἅπαντα τῷ γήρῳ κακὰ,

'Ετεόκλεες, πρόσσεστιν, ἀλλ' ἡμπεριία

ἔχει τι δεῖξαι τῶν νέων σοφώτερον. 540

τί τῆς κακίστης δαιμόνων ἐφίεσαι

πίμπλαθ', and this Scaliger had noticed. This is also intended by the Ms. J. in which is πίμπλαθ'. Porson.

534. Cicero de Off. iii. 21. 'Nam si violandum est jus, regnandi gratia Violandum est: aliis rebus pietatem cole.' He then proceeds: 'Capitalis Eteocles, vel potius Euripides, qui id unum, quod sceleratissimum fuerit, exceperit:' where Wytttenbach Bibl. Crit. P. iii. p. 30. has well noticed that the words, 'vel potius Euripides,' are an absurd interpolation. Cf. Tusc. i. 44. 'Magna culpa Pelopis.' Porson. This sentiment Cicero says was continually in the mouth of Cæsar. Compare Pope's Elegy to the Memory of an Unfortunate Lady: 'Ambition first sprung from your blest abodes, The glorious fault of angels and of Gods.'

536. εὖ λέγειν, Schol. οὐ χρὴ τὰ φαῦλα τῶν ἔργων λόγοις καλλωπίζειν: as in Hec. 1173. ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 'Αλλ' εἴτι χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν· Εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς, Καὶ μὴ δύνασθαι τᾷδικ' εὖ λέγειν ποτέ. Cf. Med. 580.

μὴ 'πὶ τοῖς ἔργοις καλοῖς, except where the conduct is good: Scholef. remarks that the words in this arrangement are not to be considered as having the same meaning with τοῖς καλοῖς ἔργοις, but to be equivalent to εἰ τὰ ἔργα σου μὴ καλὰ ἐστί, the article having the force of a possessive pronoun. See the same in his ed. of

Middleton on the Greek Article, p. 143.

537. 'τόδ' for τοῦτο Brunck from the membr. Porson.

538. Ovid Met. vi. 28. 'non omnia grandior ætas, Quæ fugiamus, habet; seris venit usus ab annis.' Valck. thinks that Eurip. intended an allusion to the Scyriæ of Sophocles, πάντ' ἐμπέφυκε τῷ μακρῷ γήρῳ κακὰ: I am of opinion that Aristophanes has alluded to Eurip. in the Wasps 439. εἴτα δῆτ' οὐ πόλλ' ἐνεσσι δεινὰ τῷ γήρῳ κακὰ; Porson.

539. 540. The Schol. mentions ἐμπεριία as a various reading. Again λέξαι edd. Mss. Sextus Empiricus, Lucian, the Schol. on Dionysius the Thracian; but δεῖξαι Stobæus cxvi. p. 475. ed. Grot., which Muretus Opp. t. iii. p. 441. 531. cites, and Heringa and Ruhnken approve. See the latter on the Hymn to Ceres 479. where Pausanias reads δείξε for εἴπε. Euripides in Stobæus lxxi. p. 431. οὐδ' ἂν λόγος δείξειεν, where Gesner has noticed in the margin a worse reading λέξειεν. In Soph. Phil. 426. οἴμοι' δὲ αὐτῶς δειν' ἔλεξας, the Schol. has preserved the true reading, οἴμοι' δὲ αὖ τῷδ' ἐξέδειξας. For τῷ γήρῳ the Schol. on Dionysius has incorrectly τῷ βίῳ. Porson.

541. Dion Chrysostom Or. xvii. p. 249. B. cites πλεονεξίας either by a mistake of the memory or of the copyist. Something similar occurs in Hec. 611. Besides Mss., φιλοτιμίας is defended by Plutarch, Sylla p. 453.

Φιλοτιμίας, καὶ ; μὴ σύγ' ἄδικος ἢ θεός·  
πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας  
εἰσῆλθε καὶ ξῆλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων.  
ἐφ' ἣ σὺ μαίνει· κεῖνο κάλλιον, τέκνον,  
ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλοις,  
πόλεις τε πόλεσι, συμμάχους τε συμμάχοις  
ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἐφυ·  
τῷ πλείονι δ' ἀεὶ πολέμιον καθίσταται

545

B. by Greg. Naz. Epist. xliii. and by Ælian in Suidas v. παράφορος. Συνενθουσιῶντες αὐτοῖς, καὶ τῇ παρὰ φύρῳ τῇδε φιλοτιμία τῇ κακίστῃ δαιμόνων ἐκριπυσθέντες ἀπολώλασιν: where Portus has treated the subject with more ability than Kuster. Porson. On the constr. of verbs signifying *to love, to long for any thing*, as ἐπιθυμεῖν, ὀρέγεσθαι, γλίχεσθαι, ἐφίεσθαι, &c. with a gen., see Matth. Gr. Gr. § 328.

542. Trollope appositely cites Shakespeare's K. Henry VIII. Act iii. Sc. 2. *Cromwell, I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by 't?*

545. σημαίνει J. τοῦτο κάλλιστον βροτοῖς Dion. And indeed the Mss. C. D. L. R. and the second Leyden have κάλλιστον. Again in 547. I have restored σ for ξ, and that on the authority of the Cambr. Ms. and of those marked J. K. M. R., of Clem. Alex. Strom. v. p. 663. of Plutarch de Frat. Amor. p. 481. A. Sympos. ii. 10, 2. p. 643. F. and of Dion. This is a trifling point, nor should I have thought it worthy of notice, except that beginners may remark, that by the admission of this reading, we have twice gained an iambus for a spondee. Porson.

546. Cf. Med. 122. τὸ δ' ἄρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν Κρεῖσσον. Phocylides 64. πάντων μέτρον ἄριστον.

548. τὸ γὰρ ἴσον. "In tragic iambic, the second syllable of a tribrach or of a dactyl ought not to be either a monosyllable, which is incapable of beginning a verse, (as ἄν, γὰρ,

δὲ, μὲν, τε, τις,) or the last syllable of a word. To the best of our knowledge, Æschylus affords no example of this licence, and Sophocles only two: Phil. 999. Οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν: 1392. Οὐδέ ποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν. Perhaps, however, in these verses οὐδέποτε is to be considered as one word, as it is commonly represented. In the remains of Eurip., we have observed the following examples: 1. Or. 2. Οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος. 2. Phœn. 548. 3. Suppl. 368. εἰ γὰρ ἐπὶ τέρμα, καὶ τὸ πλεον ἐμῶν κακῶν. 4. Iph. A. 308. οὐδέ σε φέρειν γ' ἄπασιν Ἑλλησιν κακά. The common reading is, Οὐδέ σε φέρειν δεῖ πᾶσιν. 5. *ibid.* 498. εἰ δέ τι κόρης σῆς θεσφάταν μέτεστί σοι. 6. Bacch. 192. ἀλλ' οὐχ ὁμοίως ἂν δ θεὸς τιμὴν ἔχοι. The true reading seems to be, ἀλλ' οὐχ ὁμοίαν δ θεὸς ἂν τιμὴν ἔχοι. 7. *ibid.* 285. ὥστε διὰ τοῦτον τὰ γὰρ ἀνθρώπους ἔχειν. 8. Electr. 580. οὐδέ ποτ' ἐδόξασ'. Οὐδ' ἐγὼ γὰρ ἤλπισα. It may be observed, that in six of these eight verses, as well as in the verse now under consideration, the foot which we consider as licentious is the first foot of the verse." Elmsley's Review of Markland's Suppl. Quart. Rev. vii. N. 14. p. 448. 462.

νόμιμον. Plutarch p. 481. affords a plausible but false reading, μόνιμον. Musgr. unsuccessfully conjectures δόκιμον. Porson. Schol. ἀντὶ τοῦ δίκαιον, καὶ ἀσφαλές, καὶ βέβαιον· οἱ γὰρ νόμοι ἀμετάτρεπτοί εἰσιν. Ἄλλως νόμου δύναμιν ἔχον, τουτέστιν, ἀσφαλές, φίλιον, ὑπάρχει.

549. πλείονι many Mss., but πλείονι

τοῦλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 550  
 καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν  
 ἰσότης ἔταξε, κἀριθμὸν διώρισε.  
 νυκτός τ' ἀφεγγές βλέφαρον, ἡλίου τε φῶς  
 ἶσον βαδίζει τὸν ἐνιαύσιον κύκλον,  
 κούδέτερον αὐτοῖν φθόνον ἔχει νικώμενον. 555  
 εἴθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς·  
 σὺ δ' οὐκ ἀνέξει δαμάτων ἔχων ἶσον,  
 καὶ τῷδ' ἀπονεμεῖς; κᾶτα ποῦ ὅστιν ἡ δίκη;  
 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,  
 τιμᾶς ὑπέρφει, καὶ μέγ' ἡγῆσαι; τὸ δὲ 560

Ald. L. Clemens, Dion, Plutarch p. 643. F. Aristotle Eth. Eudem. viii. not far from the beginning. Porson.

550. ἐχθρᾶς δ' ἡμέρας Ald. and a portion of the Mss. But θ', not δ', the Cambr. Ms. C., and Clemens, and as a various reading M. R. ἐχθρας θ' ἡμέρα Aristotle. Valck. conjectures ἐχθρας θ', ἥς ἐρᾶς, in opposition to whom Musgr. happily quotes Soph. Trach. 654. ἐξέλυσ' ἐπίπονον ἀμέραν. Porson. Hec. 364. λυπρὰν ἄγουσαν ἡμέραν.

554. βαδίζειν Ald. and some Mss. A little before Priscian has incorrectly ἰσότητ', i. p. 542, 7. 572, 33. Porson.

555. Phocyl. 68. Οὐ φθονεῖ μῆνη πολὺ κρείσσοσιν ἡλίου ἀνγαῖς.

556. Strattis ridicules this line in his Phœnissæ, J. Poll. ix. 124. εἴθ' ἥλιος μὲν πείθεται τοῖς παιδίοις, ὅταν λέγωσιν, ἔξεχ', ὃ φίλ' ἥλιε. Porson.

“εἴτα in the beginning of a sentence in Attic writers and used interrogatively, expresses indignation, admiration, or derision; and may be rendered in Latin by *itane? siccine vero? ergo?*” Valck. See below, 558. 607. Viger p. 396.

557. ἔχειν Eusebius Præp. Evang. vi. p. 259. C. Theodoretus Therap. iv. p. 62, 49. Valckenaer remarks correctly, in my opinion, that Eurip. always employs the participle in this formula; therefore in the following verse, whether you read ἀπονεῖμαι with Aldus and some Mss., or ἀπονέμειν

with the Bodleian, Leyden, C. J. L. you will be wrong. Νείμας and ἀπονέμειν are inconsistent with the order of the tenses. You might indeed have ἀπονέμων, but I have given by an easier alteration ἀπονεμεῖς, as if the sentence were recommenced, as in Hec. 848. εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς, Στρατῶ τε μὴ δόξαιμι: where the verb might have depended on ὥστε, and not on εἴ πως, and μὴ δόξαι μὲ might have been written. Porson.

558. The particle ποῦ conveys an indignant negation: Heracl. 370. ποῦ ταῦτα καλῶς ἂν εἴη Παρά γ' εὖ φρονοῦσιν; 511. ποῦ τὰδ' ἐν χρηστοῖς πρέπει; Soph. Œd. T. 390. ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἴ σαφής; Cf. Orest. 792.

559. The following verse, which Valck. thinks is one of Euripides, in Append. Vat. Prov. ii. 6. ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφην, Musgr. has placed as the 45th. among the uncertain fragments, having trusted to the margin of Gesner's Stobæus xlvii. (xlix.) p. 343, 49. But the ed. of Grotius has only Dionysius; and Plutarch de Fortuna Alexandri p. 338. C. expressly assigns it to Dionysius. Porson. Cf. Soph. Œd. T. 873. ὄβρις φρεσὶ τυράννον.

560. Blomf. in Gloss. Æsch. Pers. 825. is of opinion that this adverb was originally written ὑπερφῶ, from the adj. ὑπερφυής, excessive, extraordinary. This line is generally edited καὶ μέγ'

περιβλέπεσθαι τίμιον ; πενὸν μὲν οὖν.  
 ἢ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δώμασι,  
 βούλει ; τί δ' ἔστι τὸ πλεόν ; ὄνομ' ἔχει μόνον·  
 ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖσι σώφροσιν.  
 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοὶ, 565  
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·  
 ὅταν δὲ χρεῖζωσ', αὐτ' ἀφαιροῦνται πάλιν.  
 ἄγ', ἦν σ' ἔρωμαι, δύο λόγῳ προθεῖς' ἅμα,  
 πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις ;  
 ἐρεῖς τυραννεῖν ; ἦν δὲ νικήσῃ σ' ὅδε, 570  
 Ἀργεῖά τ' ἐγχεῖ δόρυ τὸ Καδμείων ἔλη,  
 ὄψει δαμασθῆν ἄστρ' Ἰθβαίων τόδε,  
 ὄψει δὲ πολλὰς αἰχμαλωτίδας κόρας

ἡγησάμενος τόδε ; I have followed Valck., who punctuates accurately, but with less correctness reads τί δὲ π. Ælian V. H. ii. 12. ὅστις δὲ ἐρᾷ φθονεῖσθαι, τοῦτο δὴπου τὸ τοῦ Εὐριπίδου, περιβλέπεσθαι σπεύδει, ὅτι δὲ τοῦτό ἐστι κενόν, δ' αὐτὸς Εὐριπίδης φησί. Thus, long before Casaubon had corrected it from conjecture or editors from Mss., had Lambinus quoted the passage on Horace Serm. ii. 3, 13. *Porson*.

561. “ μὲν οὖν significat imo vero : ut Xenophon quærenti, Οἱ παρὰ σοι τούτων οὐδὲν ἐπίστανται ποιεῖν ; respondet, πάντα μὲν οὖν, imo vero omnia. Aristoph. Eccl. 1102. ἄρ' οὐ κακοδαίμων εἰμί : βαρυδαίμων μὲν οὖν.” *Viger* and *Herm*.

562. “ Menander Fragm. in. Τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα ;” Schæf. Hor. Carm. iii. 16, 42. multa petentibus Desunt multa ; bene est, cui Deus obtulit Parcâ quod satis est manu.

564. τοῖς γε Ald. and a portion of the Mss. as well as Clem. Alex. Strom. vi. p. 751. τοῖς δὲ J. τοῖς without γε Stobæus xciii. (xcv.) p. 514, 41. in the edd. of Trinc. and Gesner : τοῖσι C. K. L. M. R. and the two Leyden Mss. In 566. ἐλόντες Flor. *Porson*.

565. “ οὗτοι, compounded of οὐ and τοι, denies with asseveration : not by any means : οὗτοι σύμφορόν ἐστι γυνὴ νέα ἀνδρὶ γέροντι, Theogn. 437.” *Hoo-geu*. p. 158. ed. *Seager*.

567. This verse used to be followed by another belonging certainly to Euripides, but copied from another tragedy, and deservedly condemned by Valck., ‘Ο δ' ὄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. It is cited, as that eminent critic remarks, by Plutarch, Consol. ad Apollon. p. 104. A. and is prefixed to a fragment of the Iphigeneia, whence he conjectures that it also belongs to the same play. Sextus Empiricus A. M. xi. 54. prefixes the same words to verse 949. of the Electra, whereas he ought to have written, ὁ δ' ὄλβος ἀδίκος καὶ μετὰ σκαιῶν ξυνών. But innumerable are the errors which have arisen from mixing together extracts of a similar purport. The same Sextus vi. 5. quotes as if from Aristoph. Nub. 958. Λέξω τοῖνυν βίον ἐξ ἀρχῆς, δὲ ἐγὼ θνητοῖσι παρέιχον. But that is a line of Teleclides in Athen. vi. p. 268. B. *Porson*.

568. προσθεῖς some of the Mss., but λόγῳ for λόγους almost all. *Porson*. Cf. Hec. 362.



βία πρὸς ἀνδρῶν πολεμίων πορθουμένας.  
 ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, 575  
 γενήσεται Θήβαισι, φιλότιμος δὲ σύ.  
 σοὶ μὲν τάδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω  
 ἁμαθεῖς "Αδραστος χάριτας εἰς σ' ἀνήψατο·  
 ἀσύνετα δ' ἦλθες καὶ σὺ πορθήσων πόλιν.  
 φέρ', ἣν ἔλῃς γῆν τήνδ', ὃ μὴ τύχοι ποτέ, 580  
 πρὸς θεῶν, τρόπαια πῶς ἄρα στήσεις δορός ;  
 πῶς δ' αὖ κατάρξει θυμάτων ἐλὼν πάτραν,

576. Valck. considers this verse also as spurious, from whom Brunck dissents. For my part I acknowledge that it is rather tame ; but if removed, the sentence becomes too abrupt. See therefore whether we can read, *Κεκλήσεται Θήβαισι*. In Suppl. 915. for *γενέσθαι* Stobæus p. 3. has preserved the true reading *κεκλήσθαι*. *Porson*.

578. *ἡμείψατο* some Mss. erroneously. The Ms. J. which has *ἁμείψατο*, shows the source of the error. *Porson*. Literally: *has fastened*, i. e. *has conferred upon you, injudicious favors*: we meet with the phrase in Apoll. Rh. ii. 213. *χάριν νύ τοι, ὦ ἄνα, Λητοῦς Τίε, καὶ ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισι*, except that *χάριν* means *thanks, gratitude*.

579. *πάτραν* for *πόλιν* Enomæus in Euseb. Præp. Evang. vi. p. 259. C. whence Valck. is disposed to change words here and in v. 582. *Porson*. *ἀσύνετα* for *ἀσυνέτως*.

581. *πῶς ἀναστήσεις* Ald. Mss. But *ἀναστήσαι* in the age of Eurip. signified, *dejectum erigere, to raise up one that had fallen*; I have therefore restored a letter, which must be restored from Mss. below in v. 1672. In Aristoph. Plut. 453. the syntax requires *τρόπαιον ἀν στήσαιτο*. *Porson*. In the latter example it will be observed that the middle voice is used, whereas Eurip. uses the active: but, as Tate observes, Mus. Crit. I. p. 104. " *ἰσθάναι τρόπαιον* may be said of an army who erect their own trophy; for it is true, as far as it

goes—they do erect a trophy. But *ἐστήσατο* cannot be said of him who erected a trophy for others, but *ἔστησεν* only." The Schol. on the S. c. Th. 283. insinuates that Æschylus is guilty of an anachronism in attributing the custom of erecting trophies to so ancient a period, as the Theban war. Stanley observes that, although the word *τρόπαιον* was of later date than the age of Homer, yet the custom may be traced to as early a period, referring to Il. K. 460. If the *Batrachomyomachia* is the work of Homer, the word itself is of equal antiquity, for it occurs in v. 158. of that poem: *στήσομεν εὐθύμως τὸ μυοκτόνον ὧδε τρόπαιον*. See below 1487.

582. *κατάρξῃ* Ald. *κατάρξεις* most Mss. others *κατάρξης*; but the Cambr. Ms. correctly *κατάρξει*. *Porson*. Later writers, (as Valck. remarks,) Heliodorus, Philo-Judæus, &c. sometimes say *κατάρχειν τῶν ἱερῶν*; but the ancients, and Euripides invariably, use the middle *κατάρχεσθαι* for *auspicari sacra, to perform the initiatory ceremonies of sacrificing, to consecrate the victim*. This was performed by sprinkling it with purifying water (*χέρνῃ*), with cakes of salt and barley (*οὔλαλ* or *οὔλοχύται*), and by casting into the fire some hairs cut or plucked from the forehead; which ceremonies usually devolved on kings or honorable persons: as in Homer Od. Γ. 444. *γέρων δ' ἱππηλάτα Νέστορ Χέρνιβά τ' οὔλοχύτας τε κατήρχετο*. Hesychius: *κατ-*



κείς σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς,  
 ΘΗΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΝΕΙΚΗΣ ΘΕΟΙΣ  
 ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μήποτ', ὦ τέκνον, κλέος 585  
 τοιόνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.  
 ἦν δ' αὖ κρατηθῆς, καὶ τὰ τοῦδ' ὑπερδράμη,  
 πῶς Ἄργος ἥξεις μυρίους λιπῶν νεκρούς;  
 ἐρεῖ δὲ δὴ τις, ὦ κακὰ μνηστεύματα,  
 "Αδραστε, προσθεῖς, διὰ μιᾶς νύμφης γάμον 590  
 ἀπωλόμεσθα· δύο κακὰ σπεύδεις, τέκνον,  
 κείνων στέρεσθαι, τῶνδ' ἐν μέσῳ πεσεῖν.  
 μέθετον τὸ λίαν, μέθετον ἀμαθίαι δυοῖν,

ἀρξασθαι τοῦ Ιερείου τῶν τριχῶν ἀπο-  
 σπάσαι. Eur. El. 810. ἐκ κανοῦ δ' ἔλων  
 Αἴγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα  
 Τεμῶν, ἐφ' ἄγνόν πῦρ ἔθηκε δεξιᾷ. Virg.  
 Æn. vi. 243. Et summas carpens me-  
 dia inter cornua setas, Ignibus imponit  
 sacris libamina prima. See Monk on  
 Eur. Alc. 75.

583. Valck. has edited κείς for καί,  
 whom, although with a little hesitation,  
 I have followed. But, σ being once  
 omitted, κεί could very easily be  
 changed into καί. Porson. "Καί need  
 not be changed. Iph. A. 35. δέλτον  
 τε γράφεις Τήνδ', ἦν πρὸ χειρῶν ἔτι βασ-  
 τάζεις, which is expressed below 98.  
 by καὶ δέλτον πτυχαῖς Γράψας." Schæf.  
 This passage proves at least that Valck.  
 is not correct in stating that σκῦλα γρά-  
 φειν must signify *spolia pingere*, and  
 not in *spoliis vel clypeis scribere*, which,  
 he says, would be σκύλοις ἐγγράφειν or  
 εἰς σκῦλα γράφειν. Virg. Æn. iii. 286.  
 Ære cavo clypeum, magni gestamen  
 Abantis, Postibus adversis figo, et rem  
 carmine signo: Æneas hæc de Danaïs  
 victoribus arma, sc. posuit, consecravit.  
 Cf. vii. 193. Æsch. S. c. Th. 262. ὦδ'  
 ἐπεύχομαι Θῆσειν τρόπαια, πολεμίων  
 ἐσθήματα, Λάφυρα δῆων δουρίληφθ' ἄγ-  
 νοῖς δόμοις. Cf. Soph. Ant. 286.

586. γένοιτ' ἂν ὑφ' Ἑλλήνων edd.  
 even down to King's, who, from the con-  
 jecture of Barnes, erased ἂν, which the  
 Schol. also seems not to have read. It  
 Eurip. Phæn.

undoubtedly injures the sense; the rules  
 of grammar moreover would require  
 οὐποτε to precede, if ἂν were retained;  
 and lastly the Mss. K. M. R. omit it.  
 Porson.

587. Thus Grotius for ὑπεκδράμη,  
 either from a Ma. or the conjecture of  
 Canter; and thus it is evident that the  
 Schol. read from his interpretation,  
 ὑπέρτερα γένηται. Porson. Soph. Ant.  
 455.

590. προσθεῖς Schol. συνθέμενος,  
 συμφωνήσας: Med. 1353. οὐθ' ἡ τύ-  
 ραννος, οὐθ' ὁ σοὶ προσθεῖς γάμους  
 Κρέων.

591. "δύο is the Attic mode of writ-  
 ing. In Homer and Herodotus it is  
 indeclinable. Δυοῖν is the form for  
 the gen. and dat. Δυεῖν is more rare,  
 and is used only in the gen. Eur. Hel.  
 652." Matth. Gr. Gr. § 138.

592. κείνων sc. μνηστευμάτων: the  
 two evils were, to perish himself and  
 thus lose all the advantages of his new  
 alliance, and to sacrifice the lives of so  
 many in vindicating his rights: or κεί-  
 νων may agree with Ἀργείων in allu-  
 sion to v. 588. and τῶνδε with Θηβαίων  
 understood.

593. τὸ λίαν, inordinate ambition:  
 as τὸ πλεον 563. Hipp. 264. οὕτω τὸ  
 λίαν ἥσσον ἐπαινῶ Τοῦ μηδὲν ἔγαν.  
 Orest. 696. τῷ λίαν χρῆσθαι καλῶς.  
 On the quantity of λίαν see Porson's  
 Suppl. init.

εἰς ταῦθ' ὅταν μόλητον, αἰσχιστον κακόν.

Χο. ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν, 595  
καὶ ζύμβασιν τιν' Οἰδίου τέκνοις δότε.

Ετ. μήτερ, οὐ λόγων ἀγὼν ἔστ', ἀλλ' ἀνάλωται χρόνος  
οὖν μέσῳ μάτην περαίνει δ' οὐδὲν ἢ προθυμία·  
οὐ γὰρ ἂν ζυμβαῖμεν ἄλλως, ἢ πὶ τοῖς εἰρημένοις,  
ὥστ' ἐμὲ, σκήπτρων κρατοῦντα, τῇσδ' ἀνακτ' εἶναι  
χθονός. 600

ἀμαθίαι many Mss. and the Schol.; others ἀμαθία with Aldus, which is not the dual, as Valck. supposes, but the sing.; for the nomin. to μόλητον is οἱ δύο. But I have preferred the plur., as above 401. Porson.

594. Schol. δταν ἐλθοιτε εἰς τὸ πολεμεῖν ἀλλήλοις: 1420. εἰς ταῦτ' ἦκον.

αἰσχιστον M. ἐχθιστον being written over as a various reading: αἰσχιστον J. Brunck therefore has well edited αἰσχιστον for ἐχθιστον from the membr.; but would have done better, if, in conformity with Pierson, he had edited in Soph. Philoct. 1284. ἐλθὼν ἀρίστου πατρὸς αἰσχιστος γεγώς. Porson. Cf. CEd. T. 1519.

595. ἀπὸτροποι: the lengthening of the preposition in this word is considered by Porson on Orest. 64. as an extraordinary license: see his canon stated in the note on Med. 248.

597. ἔστ' ἀγὼν Ald. and I believe all Mss. Grotius has edited ἀγὼν ἔστ'. Porson. Elmsley on Eur. Heracl. 722. considers the true reading to be, Μῆτερ, οὐ λόγων ἔθ' ἀγὼν, ἀλλ' ἀνήλωται χρόνος, i. e. δ' ἀγὼν. Soph. El. 1492. λόγων γὰρ οὐ Νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι. See below 944.

ἀνάλωται: see the note on Med. 326. In opposition to Matthiæ's doctrine respecting the deficiency of the augm. in this verb, which he has borrowed from Valck.'s note on this passage, Elmsley makes the following remarks: "In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which

the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If ἀνάλω makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡθλησα (Soph. CEd. C. 564.) ἦσα, ἦξα, instead of ἀρίστησα, ἄθλησα, ἄσα, ἄξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἦρα, ἦράμην, ἦλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. ANEΛΟΣΑΝ, i. e. ἀνήλωσαν, occurs in the Choiseul inscription, which was engraved in the same year (Olymp. xcii. 3.) in which the Philoctetes of Sophocles was acted. In the Sandwich inscription, which is preserved in the Library of Trinity College, Cambridge, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favor of ἀνάλωσεν." Notes on the Ajax of Sophocles, Mus. Crit. I. p. 369.

600. σκήπτρων Ald. Cant. R. (κῆπτρων J.) σκῆπτρον K. whence is derived the reading of several Mss. σκῆπτρα, which Brunck has edited from the membr. But σκήπτρων is the right read-

τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων μ' ἔα·  
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.

Πο. πρὸς τίνος; τίς ᾧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος  
φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον;

Ετ. ἐγγὺς, οὐ πρόσω βεβηκώς· εἰς χεῖρας λεύσσεις  
ἐμᾶς; 605

Πο. εἰσορῶ. δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Ετ. κᾶτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μά-  
χην;

Πο. ἀσφαλὴς γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης.

Ετ. κομπὸς εἶ, σπονδαῖς πεποιθὼς, αἶ' σε σώζουσιν θανεῖν.

ing, which all Mss. have below v. 1268. although Aldus has given σκῆπτρον. *Porson*.

603. τίς δ' ᾧδ' Ald. and some Mss. A point indeed of no great moment, but one on which an editor cannot decide to his satisfaction. The same variation occurs below v. 614. but I have there retained the particle on account of Med. 1383. ἀλλὰ σ' Ἐριννὺς ὀλέσει τέκνων, Φονία τε Δίκη. MH. Τίς δὲ κλύει σοῦ θεός ἢ δαίμων; Before ἡμᾶς Aldus omits εἰς, and has afterwards οὐ πρόσω βέβηκας εἰς χεῖρας λεύσεις. Valck. first edited οὐ from Mss. I have taken βεβηκὼς from Musgrave's conjecture; βέβηκεν, which Brunck preferred, is far inferior. *Porson*.

τίς ᾧδ' ᾧ. Valck. compares Homer Il. Δ. 510. οὐ σφί λίθος χρώς, οὐδὲ σίδηρος, Χαλκὸν ἀνασχέσθαι ταμείχροα βαλλομένοισιν: also the words of Turnus, Virg. Æn. xii. 50. Et nos tela, pater, ferrumque haud debile dextrâ Spargimus, et nostro sequitur de vulnere sanguis.

605. Cf. 920. ὅδ' οὐ μακρὰν ἔπεισι, πλησίον δέ σου. Valck. compares Theocr. xii. 68. where to Pollux inquiring, τίς γὰρ ὅτφ χεῖρας καὶ ἐμοὺς συνερείσω ἱμάντας; Amycus replies, ἐγγὺς ὁρᾷς οὐ γύννις ἐὼν κεκλήσεθ' ὁ πύκτης.

606. δειλὸν Flor. and once Stobæus xci. p. 507. Gesner, but in the same page δειλὸν θ' and τυφλὸν θ' in the

margin: δειλὸν the rest of the Mss.; Schol. Aristoph. Plut. 203. Eustathius Il. E. 515, 24=390, 8. *Porson*.

607. πολλοῖς Ald. 611. ἀπαιτούμεθ'; *Porson*. "In some passages εἶτα signifies notwithstanding, nevertheless; as in the answer of Eteocles to his brother Polynices, who had taxed him with cowardice, κᾶτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην; and yet are you come &c. The inconsistency is objected ironically: you believe me to be a coward, it seems; and then you come against me, coward as I am, with numerous forces." Hoogew. p. 62. ed. Seager.

πρὸς τὸν οὐδὲν sc. ὄντα: cf. 414. "Eur. Or. 709. ᾧ πλὴν γυναῖκος οὐνεκα στρατηλατεῖν, Τάλλ' οὐδὲν, thou knowest art fit for nothing but &c. Androm. 59. παιδί τ' οὐδὲν ἐστ' ἀπὼν, is of no avail: 1080. οὐδὲν εἰμ', ἀπωλόμαν, I am lost: Rhés. 821. ἢ τὸν Ἐκτορα Τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε, of no consequence." Matth. Gr. Gr. § 438. Obs. 1. Soph. Aj. 766. ὁ μηδὲν ὢν, 1231. ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ.

609. κόμπος, with the accent changed, Aug. Etymol. M. p. 527, 47. *Porson*. Schol. τὸ μὲν προσηγορικόν, ὡς τέμπος, τὸ δὲ ἐπίθετον, ὡς καρπός, λόγος κομπός, κομπαστής· ὁ δὲ νοῦς, μεγαλοφρονεῖς ἐπὶ ταῖς γενομέναις σπονδαῖς, καὶ συνθήκαις, αἶ' τινὲς σε ῥύονται τῷ ἤδη τεθνήξασθαι. There does not

- Πο. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη  
χθονός. 610
- Ετ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.
- Πο. τοῦ μέρους ἔχων τὸ πλεῖον; Ετ. φήμ' ἀπαλ-  
λάσσου δὲ γῆς.
- Πο. ᾧ θεῶν βωμοὶ πατρώων, Ετ. οὓς σὺ πορθήσων  
πάρεσι;
- Πο. κλύετε μου; Ετ. τίς ὃ ἂν κλύοι σου πατρίδ'  
ἐπεστρατευμένου;
- Πο. καὶ θεῶν τῶν λευκοπάλων δάμαθ'. Ετ. οἱ στυ-  
γοῦσί σε. 615
- Πο. ἐξελαυνόμεσθα πατρίδος. Ετ. καὶ γὰρ ἦλθες  
ἐξελῶν.
- Πο. ἀδικία γ', ᾧ θεοί. Ετ. Μυκῆναις, μὴ 'νθάδ', ἀνα-  
κάλει θεούς.

appear to be any other authority for κομπῆς as an adj.: κόμπος, *boasting, vaunting words*, is not of unfrequent occurrence; Matthiæ § 429. considers it to be used in this passage as λῆπος, *nugæ*, by Plato, for *nugator, a trifler*: Cic. Ep. ad Att. vi. 3. Amicos habet *meras nugas*.

σώζουσιν (ἐκ τοῦ) θανεῖν: as σωτήρα κακῶν Med. 361. See Porson's Suppl. p. 29. Alc. 11. δὲν θανεῖν ἐρρύσδμην. This phrase is sometimes accompanied by μή: Orest. 591. ῥύσεται με μή θανεῖν: Herc. F. 197. τὸ σῶμα ῥύεται μή κατθανεῖν: Electr. 540. αὐτὸν ἐξέκλεψα μή θανεῖν, i. e. ὥστε μή θ. See Matth. Gr. Gr. § 541. Med. 35.

611. οὐκ ἀπαιτούμεσθ', Schol. οὐ χρεωστοῦμεν, Potter: *Fruitless are thy demands: in mine own house I will be lord*: this is the correct translation of the expression οἰκήσω δόμον: Hip- pol. 1014. ἢ σὸν οἰκήσῃ δόμον—ἐπήλ- πισα; see Monk's note.

612. τὸ πλεῖστον Ald. Grotius and most Mss. have the other reading, Porson.

613. Ald. and the greater part of the

Mss. πατῆροι, which King changed. Porson. Schæfer objects to the inter- rogative mark after πάρεσι and also after μου in the next verse.

614. The Attics being averse to the elision of the ι in the dat. sing. (Por- son Orest. 584.) we must consider πα- τρίδ' as the accus.: see above 292. Med. 1182.

615. θ. τῶν λ. Grammarians are in doubt whether Castor and Pollux, or Amphion and Zethus, are the deities designated by this epithet: Valck de- cides with reason in favor of the lat- ter, as the founders of Thebes, and confirms his decision by reference to Herc. Fur. 29. Τὰ λευκοπάλα πρὶν τυ- ραννῆσαι χθονός, 'Αμφίον', ἡδὲ Ζῆθον, ἐκγόνα Διός.

616. ἐξελαυνόμεθα ἀπὸ πατρίδος Ald. Almost all Mss. omit ἀπὸ, which Gro- tius has discarded. Barnes has edited πάτρης, from what source I know not; not from the Ms. C. as Burton affirms. Porson. Ἐξελῶν for ἐξελάσων: see Med. 69.

617. ἀδικία γε σῆ, ᾧ θεοὶ Ald. Gro- tius has omitted ᾧ θεοί, King with more

Πο. ἀνόσιος πέφυκας, Ετ. ἀλλ' οὐ πατρίδος, ὡς σὺ,  
πολέμιος.

Πο. ὅς μ' ἄμοιρον ἐξελαύνεις. Ετ. καὶ κατακτενῶ γε  
πρός.

Πο. ὦ πάτερ, κλύεις ἅ' πάσχω; Ετ. καὶ γὰρ οἷα  
δραῖς κλύει. 620

Πο. καὶ σὺ, μῆτερ; Ετ. οὐ θέμις σοι μητρὸς ὀνομά-  
ζειν κάρα.

Πο. ὦ πόλις. Ετ. μολὼν ἐς Ἄργος, ἀνακάλει Λέρνης  
ὔδωρ.

Πο. εἶμι, μὴ πόνει· σὲ δ' αἰνῶ, μῆτερ. Ετ. ἔξιθι χθονός.

Πο. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. Ετ. οὐκ ἂν  
τύχοις.

Πο. ἀλλὰ παρθένους ἀδελφά. Ετ. οὐδὲ τάσδ' ὄψει  
ποτέ. 625

Πο. ὦ κασίγνηται. Ετ. τί ταύτας ἀνακαλεῖς, ἔχθι-  
στος ὢν;

propriety σῆ, in which he is warranted by several Mss. ἀδικία σή γ' ὦ θεοὶ J. The reply renders the words ὦ θεοὶ necessary. *Porson*.

619. καὶ κτανῶ γε πρὸς some Mss. κατακτενεῖ J. For γε Brunck has given σε, from the *membr.*, as I suppose, for thus D.; but the pronoun is more conveniently wanting, being repeated from μ'; nor is the particle without its force. *Æsch.* *Prom.* 73. ἡ μὴν κελεύσω κάπιθωῦξω γε πρὸς. *Eur.* *Heracl.* 642. μάλιστα καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε. *Porson*. Cf. 610. 891. 1695. *Med.* 702.

621. οὐ θεμιτόν σοι *Ald.* with most Mss. σε for σοι *Laud.* whence *Musgr.* elicits οὐ σε θεμιτόν, to which also one of the *Leyden* Mss. seems to allude by the omission of σοι. But I have followed *Grotius*, who probably derived θέμις σοι from Mss. *Porson*.

623. μὴ πόνει *Schol.* μὴ δεινοπάθει, μὴ κάμνε, μὴ θορυβοῦ τούτου χάριν. I am going: do not trouble yourself: this use of the *prés.* corresponds to the *fut.* sense which εἶμι and its compounds always bear.

624. εἶμι τὸν δὲ πατέρα μοι δὸς εἰσιδεῖν. Thus editors after *Grotius*. *Aldus* with most Mss. ἔξιμι πατέρα δέ (or δέ γε) μοι δὸς εἰσιδεῖν. (*Ald.* and a few *ιδεῖν*) whence *Musgr.*, by an easy but very true conj: c'ure, ἔξιμεν πατέρα δέ μοι δὸς εἰσιδεῖν. In a similar manner I have corrected a passage in the *Hec.* 1246. In this very scene 616. the *Cambr. Ms.*, D. and J. have ἐξελαύνομαι. In *Med.* 653. *Lascaris* has given ἔχω for ἔχομεν. *Porson*.

626. Mss. do not recognise γ', which *Aldus* adds after ἀνακαλεῖς. The same fault is observable in 628. εἰς πολλὰ γ'. (εἰς πόλλ' ἀθλία γε *Grot.*) *Porson*.

- Πο. μῆτιρ, ἀλλὰ μοι σὺ χαῖρε. Ιο. χαρτὰ γοῦν  
 πάσχω, τέκνον;  
 Πο. οὐκέτ' εἰμὶ παῖς σός. Ιο. εἰς πόλλ' ἀθλία πέ-  
 φυκ' ἐγώ.  
 Πο. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. Ετ. καὶ γὰρ ἀνθυ-  
 βρίζομαι.  
 Πο. ποῦ ποτε στήσει πρὸ πύργων; Ετ. ὡς τί μ'  
 ἱστορεῖς τόδε; 630  
 Πο. ἀντιτάξομαι κτενῶν σε. Ετ. καὶ μὲ τοῦδ' ἔρωσ' ἔχει.  
 Ιο. ὦ τάλαιν' ἐγώ, τί δράσετ', ὦ τέκν'; Πο. αὐτὸ  
 σημαίνει.  
 Ιο. πατρός οὐ φεύξεσθ' Ἑριννῦς; Ετ. ἐρρέτω πρόπας  
 δόμος.  
 Πο. ὡς τάχ' οὐκέθ' αἵματηρὸν τοῦμὸν ἀργήσει ξίφος.  
 τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρο-  
 μαι, 635  
 ὡς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαύνομαι χθονός,  
 δοῦλος ὧς, ἀλλ' οὐχὶ ταύτου πατρός Οἰδίπου γεγώς.

627. ἀλλὰ μοι σὺ χ. This redundancy of the pronoun μοι in pathetic appeals is noticed on Hec. 195.

χαῖρε—χαρτὰ: Potter: 'But thou, my mother, fare thee well. Joc. To me what can be well, my son?' This play on the verb χαίρω is noticed on Hec. 427. To the instances there given, add Soph. El. 1484. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

628. Cf. 1656. εἰς ἅπαντα δυστυχὴς ἔφυς.

630. ὡς τί (sc. δράσων) μ' ἴστ. τ.; Eur. Rhes. 99. σὺ δ' ὡς τί δράσων πρὸς τὰδ' ὀπλίξῃ χέρα; Orest. 794. ὡς τί δὴ τόδε; Valck. gives the preference to εἰς τί: as Soph. Trach. 407. σὺ δ' εἰς τί δὴ με τοῦτ' ἐρωτήσας' ἔχεις; considering it probable that ὡς and εἰς have been interchanged here and above 628. But this opinion seems without weight. We meet with ἵνα τί elliptically for ἵνα τί γένηται, Aristoph. Pac. 409. ἵνα τί δὲ τοῦτο δράτον; see Viger p. 206. ed. Seager. Med. 680.

632. αὐτὸ (sc. τὸ ἔργον) σημαίνει, the event will show; "Eurip. Bacch. 974. τέλλα δ' αὐτὸ σημαίνει: Androm. 264. τὸ δ' ἔργον αὐτὸ σημαίνει τάχα: Or. 1131. εἴτ' αὐτὸ δημοῖ τοῦργον, ᾧ τείνειν χρέων: Suidas: Αὐτὸ δείξει παροιμία· ἐλλείπει τὸ ἔργον." Valck.

αὐτὸ σημαίνει is assigned by Aldus to Eteocles, and 634. ἐρρέτω π. δ. Again to v. 635. he prefixes the character of Eteocles, to 636. that of Polynices. There is a confusion in the Miss. I follow Musgr. and Brunck. Porson.

634. ὡς τάχ', understand ἴσθι: cf. 533. 732. 1678. Hec. 400. ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι: "Heliod. Æth. iv. p. 170. οὐχ οὕτως ἦδε ἡ χεὶρ καὶ ξίφος τοῦμὸν ἀργήσει." Porson.

636. ἀτιμά Ald. Grotius first changed it. Porson. Cf. Hec. 782.

637. πρὸς for πατρός Ald. perhaps by an error of the press: [or the abbreviated method of writing, according to Valck.] For γεγώς the Flor. Ms.

παῖν τι σοὶ, πόλις, γένηται, μὴ 'μὲ, τόνδε δ' αἰτιῶ  
 οὐχ ἐκὼν γὰρ ἦλθον, ἄκων δ' ἐξελαύνομαι χθονός.  
 καὶ σὺ, Φοῖβ' ἄναξ 'Αγυιεύ, καὶ μέλαθρα χαίριστε,  
 ἥλικές θ' οἱ 'μοὶ, θεῶν τε δεξίμηλ' ἀγάλματα· 641  
 οὐ γὰρ οἷδ' εἴ μοι προσειπείν αὖθις ἔσθ' ὑμᾶς ποτέ.  
 ἐλπίδες δ' οὐκ ἔπαυκα καθεύδουσ', αἷς πέποιθα σὺν θεοῖς,  
 τόνδ' ἀποκτείνας, κρατήσῃν τῆσδε Θηβαίας χθο-  
 νός.

Ετ. ἔξιθ' ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ  
 ἔθετό σοι θεία προνοία, νεικέων ἐπώνυμον. 646

affords a remarkable reading *μολών*. Porson.

638. μή με, τόνδ' αἰτιῶ Ald. μή με σύ γε τόνδ' αἰτιῶ Grot. τῶνδ' αἰ. some, τῶνδε δ' others, τῶνδέ γ' others. Hence Valck. prefers μή με τῶνδ' ἐπαιτιῶ. But King from K. and Brunck from the membr. rightly edit the passage: τόνδ' the Cambr. Ms. with δὲ also written over it: τῶν δ' M. and ὄν for a various reading. The error originated in the concurrence of two letters, as Orest. 888. below 1255. 1601. The following verse Valck. considers spurious: (on account of the repetition in it and v. 636. but cf. 450. 465. 468. 493. 494. 496.) Porson.

640. 'Αγυιεύ. Hor. Carm. iv. 6, 28. *Levis Agyieu*. On the Grecian stage before the centre or principal doorway was an altar of Apollo 'Αγυιεύς: see v. 281. Soph. Œd. T. 16. 909. Mus. Crit. ii. 213. Aristoph. Σφ. 875. ὦ δέσποτ' ἄναξ, γείτον 'Αγυιεύ Τούμου προθύρον.

641. δὺμοι Ald. See on Hec. 334. Porson. Elmsley Preface to Soph. Œd. T. p. x. "When the article ends in a vowel, and the word following begins with a vowel, the first syllable of the latter word is not cut off, but it coalesces with the article into one syllable by crasis: e. g. for τοῦ ἐμοῦ, τοῦ-μου, not τοῦ 'μοῦ, must be written: τὰμὰ, τῶμῳ, not τὰ 'μὰ, τῷ 'μῳ: οὺμοι and ἀμαὶ not οἱ 'μοὶ and αἱ 'μαί."

645. ἔξελθ' Ald. contrary to metre

and Mss. Grotius changed it. Porson.

646. νεικέων ἐπ. Cf. 1508. ὦ Πολύ-ναικες, ἔφυσ ἄρ' ἐπώνυμος. Orest. 1007. Quintilian Instit. Orat. v. 10. Nam et illud apud Euripidem frigidum sane, quod nomen Polynicis, ut argumentum morum, frater incessit. But the same objection applies to Æschylus, S. c. Th. 575. ἐξυπτιάζων ὄμμα, Πολυνείκου βίαν, Δις ἐν τελευτῇ τοῦνομ' ἐνδατού-μενος, Καλεῖ: 655. ἐπώνυμῳ δὲ κάρτα Πολυνείκει λέγω: 829. οἱ δὴτ' ὀρθῶς, καὶ πολυνεικεῖς Κατ' ἐπώνυμιαν, "Ὀλοντ' ἀσεβεῖ διανοίᾳ. Again he thus plays on the name of Helen, Agam. 664. Τίς ποτ' ἀνόμαζεν· ὧδ' Εἰς τὸ πᾶν ἐτητύμως—Μή τις, ὅστιν οὐχ ὀρῶ—Μεν, προνοί-αισι τοῦ πεπρωμένου Γλῶσσαν ἐν τύχῃ νέμων—Τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέναν; ἐπεὶ πρεπόντως Ἑλένας, ἔλαν-δρος, ἐλέπτολις. Sophocles also is guilty of this trifling: Ajax 430. αἰ, αἰ· τίς ἂν ποτ' ἔθεθ' ὧδ' ἐπώνυμον Τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ Καὶ τρίς· τοιοῦτοισι γὰρ κακοῖς ἐντυγχάνω: which, as a writer in the Class. J. xviii. p. 316. observes, "can only be rivalled by a passage in the second part of Shakspeare's Henry 4th, where the old Earl of Northumberland, understand- ing that some fugitive from Shrews- bury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: 'Ah! said he, that Harry Percy's spur was cold! Of Hotspur cold-spur.'"

Χο.

Κάδμος ἔμολε τάνδε γᾶν  
 Τύριος, ᾧ τετρασκελὴς  
 μῶσχος ἀδάμαστον πέσημα  
 δίκη, τελεσφόρον διδοῦσα  
 χρησμὸν, οὗ κατοικίσαι  
 πεδία μιν τὸ θέσφατον  
 χρῆσε πυροφόρ' Ἀόνων,  
 καλλιπόταμος ὕδατος ἵνα γε  
 νοτὶς ἐπέρχεται γύας  
 Δίρκας χλοηφόρους  
 καὶ βαθυσπόρους.  
 Βρόμιον ἔνθα τέκετο  
 μάτῃς, Διὸς γάμοις,  
 κισσὸς ὃν περιστεφῆς

στροφή.

650

655

660

Valck. cites also from Ovid Epist. e Ponto iv. 13, 2. quod es, vere, Care, vocaris : 16, 17. Ingeniique sui dictus, cognomine Largus.

649. ἀδάμαστον π. δίκη, i. e. ἔδικεν (ἐαυτὸν κατὰ) π. ἀδ. Schol. τὸ μὴ ὑπὸ τῶος ἠναγκασμένον πτῶμα, ἀλλὰ αὐτορριφές: lay down willingly: Elmsley on Œd. T. 196. would read ἀδάματος throughout the tragedians: in this passage the correction seems required on account of the antistr. v. 669. On the story of the founding of Thebes by Cadmus, see Ovid. Met. iii. init. and Lempriere's Class. Dict.

651. Thus the Schol. Aldus and several Mss. κατῴκησε or κατῴκισε. Porson.

652. μιν for μὲν is the correction of Musgr.; χρῆσε πυροφόρ' Ἀόνων for πυροφόρα δόμων ἔχρησε that of Valck. Porson. "The Aones, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phœnicians. The Muses were called Aoniæ, from Mount Helicon in Bœotia." Anthon's ed. of Lem-

priere, re-edited by E. H. Barker, Esq. of Thetford, Norfolk. Apoll. Rh. iii. 1184. Καὶ ῥ' ὁ μὲν Ἀονίοισιν ἐπισπείρας πεδίοισι Κάδμος Ἀγηνορίδης γαιηγενῇ εἰσατο λαόν. Ovid Fast. i. 490. Tyriis qui quondam pulsus ab oris, Cadmus in Aoniâ constitit exul humo.

654. καλλιπ. ὕδ.—νοτὶς, i. e. ν. ὕδ. τοῦ καλοῦ ποταμοῦ, the river Ismenus. ἵνα τε Ald. and Mss. which Valck. changed by a slight correction. Porson.

655. νοτὶς ἐπέρχεται γαίης Δίρκας χλοηφόρους καὶ βαθυσπόρους γύας Ald. and several Mss. For γαίης the Flor. has γύας, some γᾶς; for γύας, which K. omits, the Flor. χάρας. The reading of Grotius is extraordinary: ν. ἔ. γαίης Δίρκας χλοηφόρου καὶ βαθυρρόου. The fact is that γύας (or γᾶς, as it ought always to be written) being marked in the margin for a correction, found its way into a wrong place. Below 679. γαίης for γύας J. Porson.

658. 659. Thus the greater part of the Mss. τέκε Ald. τέκε ποθ' ἂ μάτῃς Grot. δὴ τέκεν ποθ' ἂ μ. King from K. κισσὸς twice Grot. Porson.



ἑλικτὸς εὐθὺς ἔτι βρέφος  
 χλοηφόροιςιν ἔρνεσιν  
 κατασκίοισιν ὀλβίσας ἐνώτισε,  
 Βάκχιον χόρευμα  
 παρθένοισι Θηβαίαισι  
 καὶ γυναιξὶν Εὐταῖς. 665  
 ἔνθα φόνιος ἦν δράκων ἀντιστρ.  
 Ἄρεος, ὠμόφρων φύλαξ,  
 νάματ' ἐνυδρα καὶ ῥέεθρα  
 χλοερὰ δεργμάτων κόραισι 670  
 πολυπλάνοις ἐπισκοπῶν  
 ὃν ἐπὶ χερνίβας μολῶν  
 Κάδμος ὤλεσε μαρμάρῳ,  
 κρᾶτα φόνιον ὀλεσίθην  
 ὠλένας δικὼν βολαῖς, 675  
 Δίας ἀμάτορος

663. ἐνώτισεν. Valck. needlessly suspects this word. Hesychius, as he himself acknowledges, has taken it from hence: Ἐνώτισεν τὰ νῶτα περιεσκεπάσεν. Musgr. well cites Herc. F. 361. ξανθὰν κρᾶτ' ἐπινωτίσας Δεινῷ χάσματι θηρός. Æschylus applies the same verb in a sense allied to this, Agam. 296. ὑπερτελής τε, πόντον ὥστε νωτίσαι, of a lamp illuminating the surface of the sea. A tragic writer in Plutarch, Stob. lxi. p. 403, 1. has said of the wing of the Sphinx, νωτίσμα θηρός. Porson. Ὀλβίσας ἐνώτισεν is put by hypallage for νωτίσας ὤλβισεν, ramis opacis obductum beatit, i. e. abundantly, richly, luxuriantly twined round him. "Si quid his inest obscuritatis, admota mox illuminat Patavensis Mnaseæ narratio, quam Scholiastæ debemus, et huic quidem, ut puto, soli: Bacchum, de matre cadentem, κισσὸς περὶ τοὺς κίονας φυεῖς ἐκάλυπεν, et ramis obductum illasum conservavit: διὸ καὶ Περικλόνιος (sic scribendum in Scholiis) ὁ θεὸς ἐκλήθη παρὰ Θηβαίοις." Valck.

664. χόρευμα in apposition with Βρόμιον: the object celebrated in the dances of the Theban virgins: see Med. 12. Hec. 1150.

Βακχεῖον Ald. and most Mss. Εὐβοίοις Ald. Εὐτοῖς many Mss. with the Schol. Εὐταῖς the Cambr. Ms. M. and R. Porson.

669. εὐδρα Grot. and a portion of the Mss. But the greater part with Aldus ἐνυδρα. Porson.

670. δεργμάτων κόραισι by enallage for δέργμασι κορῶν: thus Æsch. Pers. 98. κραιπνῷ ποδὶ πηδήματος for πηδήματι ποδός: Soph. El. 98. μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη, for ἄστρα μελαίνης εὐφρόνης. Eur. Hel. 1098. παρῆδ' ἔ' ὕνυχα φόνιον ἐμβαλῶ χροῶς, for παρῆδος χροῶς.

675. ὠλένας Ald. and many Mss. ὠλένης Grot. Cant. as Canter had conjectured; ὠλέαν Barnes; Valck. rightly ὠλένας, as in K. M. R. Porson. Connect ὀλεσίθην as an epithet to ὠλένας, from ὀλεσίθην.

Παλλάδος φραδαῖς  
 γαπετεῖς δικὰν ὀδόντας  
 εἰς βαθυσπόρους γύας.  
 ἔνθεν ἐξανῆκε γᾶ 680  
 πάνοπλον ὄψιν ὑπὲρ ἄκρων  
 ὄρων χθονός· φόνος δέ νιν  
 σιδαρόφρων ξυνῆψε γᾶ φίλα πάλιν·  
 αἵματος δ' ἔδευσε  
 γαῖαν, ἃ νιν εὐείλοισι 685  
 δεῖξεν αἰθέρος πνοαῖς.  
 καὶ σέ, τὸν προμάτορος 686  
 Ἰοῦς ποτ' ἐκγονον  
 Ἐπαφον, ᾧ Διὸς γένεθλον,  
 ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ, 690  
 ἰὼ βαρβάροις λιταῖς,  
 βᾶθι, βᾶθι τάνδε γᾶν,  
 σοί νιν ἐκγονοὶ κτίσαν,  
 ᾧ διώνυμοι θεαὶ

677. φραδαῖς. "This dat. often signifies according to, in consequence of. Il. O. 412. ὑποθημοσύνησιν Ἀθήνης. Hom. H. in Apoll. 1, 98. Ἡρῆς φραδοσύνη. Eur. Phœn. 1058. χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν Οἰδίου τοῦ δ' τλάμων Θηβαίαν τάνδε γᾶν. Xen. Cyr. i. 2, 4. νόμῳ εἰς τὰς ἐαυτῶν χώρας ἕκαστοι πάρεσιν." Matth. Gr. Gr. § 403. c. obs. 2. Ovid. Met. iii. 101. Ecce viri faultrix—Pallas adest: motæque jubet supponere terræ Vipereos dentes.

678, 679. The metres do not correspond with the antistr. (658. 659.) Brunck has given δίκ' ὀδόντας βαθυσπόροις γύαις, and a little above Δίας δ' ἄ. Porson.

681. ὑπὲρ ἄ. δ. Schol. εἰς τὴν ἐπιφανείαν τῆς γῆς· ἢ ἀντὶ τοῦ ἐπάνω τῆς ἐπιφανείας τῆς γῆς. "Eur. Suppl. 31. φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυς. Apoll. Rh. iii. 1362. Ἀδάμῳ ἀναλδή-

σκοντες ὑπὲρ χθονός." Valck.

682. 683. Aldus: σιδαρόφρων δέ νιν φόνος πάλιν ξυνῆψε φίλα γᾶ: and thus most Mss. except that some have ξυνῆκε. Grotius and others that follow him, γᾶ φίλα. By transposition I have made the verses more harmonious. Porson.

685. εὐείλοισι is the emendation of Musgr. for εὐηλίλοισι. Porson.

686. δεῖξεν: cf. Virg. Æn. vi. 870. Ostendunt terris hunc tantum fata.

693. σὺ νιν ἐκγονῶν the Schol. whom if we follow, αἱ διώνυμοι must be read, as some Mss. and edd. have. Porson. Cf. 842.

694. For ξ Schol. suggests εἰν: καὶ would perhaps be preferable.

διώνυμοι θ. Schol. παρόσον ἢ μὲν Κόρη καὶ Περσεφόνη, ἢ δὲ Δημήτηρ καὶ Γῆ καλεῖται. τὴν οὖν Περσεφόνην πάντων ἀνασσαν καλεῖ· τὴν δὲ Δημήτηραν πάντων τρέφον.

Περσέφασσα καὶ φίλα

695

Δαμάτης θεᾶ,

πάντων ἀνάσσα,

πάντων δὲ γὰ τροφός,

κτήσαντο πέμπε πυρφόρους

θεὰς ἀμῦναι τᾶδε γὰ·

700

πάντα δ' εὐπετῇ θεοῖς.

Ετ. χάρει σὺ, καὶ κόμιζε τὸν Μεινοικέως

Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,

λέγων τάδ', ὥς οἰκεία καὶ κοινὰ χθονὸς

θέλω πρὸς αὐτὸν ξυμβαλεῖν βουλευέματα,

705

πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.

καί τοι ποδῶν σῶν μόχθον ἐκλύει παρῶν·

ὄρῳ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.

Κρ. ἦ πόλλ' ἐπῆλθον, εἰσιδεῖν χρήζων σ', ἀναξ

'Ετεόκλεες, πέριξ δὲ Καδμείων πύλας

710

φύλακας τ' ἐπῆλθον, σὸν δέμας θηρώμενος.

Ετ. καὶ μὴν ἐγὼ σ' ἐχρηζον εἰσιδεῖν, Κρέον·

πολλῷ γὰρ εὖρον ἐνδεεῖς διαλλαγὰς,

ὥς εἰς λόγους ξυνῆψα Πολυνείκει μολῶν.

698. γὰ τροφός: perhaps this should be written Γὰ with a capital: "Eur. Bacch. 275. Δημήτηρ θεὰ, (Γῇ δ' ἐστίν, ὕνομα δ' ὁκότερον βούλει, καλεῖ.) Ἀδτη μὲν ἐν ξηροῖσι ἐκτρέφει βροτούς. But Ceres and Tellus are sometimes distinct divinities. Ovid. Fast. i. 671. matres frugum, Tellusque Ceresque: 673. Officium commune Ceres et Terra tuentur; Hæc præbet causam frugibus, illa locum: Consortes operum." Valck.

699. Most edd. ἐκτίσαντο, but some Mss. ἐκτήσαντο, whence I have rejected the augment: [thus δίκη 650. χρῆσε 653. τέκετο 658. δείξεν 686. κτίσαν 693.] Again πυρφόρους some Mss. incorrectly. Porson.

πυρφόρους Schol. πυρφόρους καλεῖ, ἐπειδὴ ἐν νυκτὶ γινομένων τῶν μυστη-

ρίων οἱ μυούμενοι πῦρ ἔφερον. Suppl. 271. καὶ γῆν, τὴν τε πυρφόρον θεὰν Δήμητρα θέμεναι μάρτυρ'.

704. οἰκεία καὶ κ. χ. Schol. τουτέστιν ἐμοῦ ἴδια καὶ κοινὰ τῆς χθονὸς, ἡγουν καὶ ὁμοῦ περὶ πάσης τῆς γῆς.

709. The repetition of the verb ἐπῆλθον displeases Valck. and Musgr.; the former proposes ἐμόχθουν, the latter ἐλείφθην.

711. σὸν δέμας, i. e. σέ: Eur. Alc. 647. οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ, i. e. ἐμοῦ.

714. Valck. did not clearly see the construction. Understand ἐμαντόν. Aristoph. Lysistr. 469. τί τοῖσδε σαντὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις; Porson. Eur. Heracl. 430. εἰς χεῖρα γῇ ξυνῆψαν.

- Κρ. ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν, 715  
 κήδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.  
 ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν  
 ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκα φράσων.
- Ετ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.
- Κρ. ἦκει τις αἰχμάλωτος Ἀργείων πάρα. 720
- Ετ. λέγει δὲ δὴ τι τῶν ἐκεῖ νεώτερον;
- Κρ. μέλλειν περίξ πυκνοῖσι Καδμείων πόλιν  
 ὅπλοις ἐλίζειν αὐτίκ' Ἀργείων στρατόν.
- Ετ. ἐξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει.
- Κρ. ποῖ; μῶν νεάζων οὐχ ὄρας ἃ χρὴ σ' ὄρα; 725
- Ετ. ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα.

715. μείζον ἢ Θήβας φρονῶν, i. e. καταφρονῶν Θηβῶν: Schol. τούτων καταστροφὴν πάνυ ῥάστην ἡγεῖσθαι, καὶ πλέον οἶεσθαι ποιήσκειν ἢ ταύτας πολιορκῆσαι. Heracl. 933. μείζω τῆς τύχης φρονῶν πολύ. Androm. 700. φρονοῦσι δῆμον μείζον, ὄντες οὐδένες.

716. πεποιθέναι Ald. but πεποιθότα almost all Mss. The change arose from referring τε to the preceding line, whereas it ought to be connected with what follows. Nor is the figure Oropismus, as in χαίρω σ' ἐληλυθότα, to be supposed applicable here. Porson.

717. ἀναρτήσαντ' ἔχ., to have these things dependent, the active for the neuter; or for ἀναρτῆσαι, as κρύψασ' ἔχεις in Hec. 999. see also Med. 33. 89. "This construction is of much more frequent occurrence in Sophocles; but is not found in the remaining plays of Æschylus." Valck. See Dr. Brasse on Soph. Œd. T. 577. and in Class. J. No. LXX. p. 233.

718. ἐμποδὼν, for ἐν ποσὶν, of immediate consequence: in this sense Blomfield understands the word in Æsch. Pr. 13. ἔχει τέλος δὴ, κούδεν ἐμποδὼν ἔτι.

719. Nearly the same verse occurs in Soph. Trach. 78. τὰ ποῖα, μήτε; τὸν λόγον γὰρ ἀγνοῶ. Porson. "The article is put with the interrogative pronouns ποῖος, τίς, but only with

reference to something preceding, the fuller definition of which the question is to produce. Æsch. Prom. 248. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόνον. ΧΟΡ. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσου; Aristoph. Pac. 696. εὐδαιμονεῖ πάσχει δὲ θαυμαστόν. ἙΡΜ. τὸ τί; 693. οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; where τὰ refers to the preceding οἶα." Matth. Gr. Gr. § 264, 4.

722. μέλλων Grot. contrary to Aldus and Mss. πυκνοῖσι for πύργοισι is Reiske's emendation. Porson.

723. Cf. Orest. 438. κύκλῳ γὰρ εἰλισσόμεθα παγχάλκοις ὅπλοις.

724. ἐξοιστέον γ' ἄρ' ὅπλα Κ. πόλει, the forces then must be led forth by the city, i. e. the city then must lead forth its forces. Verbals of this kind take an accus. of the object and a dat. of the person. Eur. Or. 759. οἰστέον τάδε, subaud. ἐμοί. See Matth. Gr. Gr. § 447.

726. μαχουμένους Ald. and some Mss., contrary to the metre and the consistency of the tense: μαχομένοις J. μαχουμένοις would not be amiss, if referred to πόλει: μαχόμενος L. and two others. Porson. Μαχουμένους agrees with δπλίτας, which is to be supplied from the word δπλα in v. 724. where a comma ought to be placed after πόλει, the present line

- Κρ. σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δ' ἄφθονοι.  
 Ετ. ἐγῶδα κείνους τοῖς λόγοις ὄντας θρασεῖς.  
 Κρ. ἔχει τιν' ὄγκον τᾶργος Ἑλλήνων πάρα.  
 Ετ. θάρσει· τάχ' αὐτῶν πεδῖον ἐμπλήσω φόνου. 730  
 Κρ. θέλοιμ' ἄν' ἀλλὰ τοῦθ' ὄρῳ πολλοῦ πόνου.  
 Ετ. ὥς οὐ καθέξω τειχέων ἔσω στρατόν.  
 Κρ. καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία.  
 Ετ. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς;  
 Κρ. πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν. 735  
 Ετ. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;  
 Κρ. εἴπερ σφαλεῖς γε δεῦρο σωθήσει πάλιν.  
 Ετ. ἴσον φέρει νύξ' τοῖς δὲ τολμῶσιν πλέον.  
 Κρ. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.  
 Ετ. ἀλλ' ἀμφὶ δεῖπνον οὔσι προσβάλλω δόρυ; 740

being manifestly a continuation of the sense and construction contained in that. This figure is noticed in Hec. 22.

729. τᾶργος Grot. Cant. J. M. the *membranae* of Brunck. Ἄργος Ald. Porson.

731. "The gen. is used to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty &c. Soph. El. 1054. πολλῆς ἀνοίας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενὰ, it partakes of great folly, it is very foolish, as in Latin, *magnæ stultitiæ est*. Eur. Ph. 731. ἀλλὰ τοῦθ' ὄρῳ πολλοῦ πόνου (δν), a matter of great labour, I see that it is attended with great labour, in which there is no need to supply δεόμενον with Valck. Thuc. i. 83. ἔστιν ὁ πόλεμος οὐχ ὀπλων τὸ πλεόν, ἀλλὰ δαπάνης: v. 9. νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι, that alacrity and a love of honour are necessary to fight well." Matth. Gr. Gr. § 372.

732. Supply ἴσθι, or γίνωσκε with the Schol. See above 633.

733. κᾶν εὐβουλία Pierson, badly. There is an old adage: τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία. Below, some Mss. and edd. have προσβάλοιμ' ἄν, Eurip. Phœn.

a solecism. Porson. Construe thus: καὶ μὴν εὐβουλία ἐστὶ πᾶν (κατὰ) τὸ νικᾶν, and yet circumspection is every thing for victory.

734. βούλει (ἴνα) τράπωμαι: Anacr. Od. 12. τί σοι θέλεις ποιήσω; The same ellipse is frequent in Latin: Virg. Ecl. iii. 28. Vis ergo, inter nos, quid possit uterque vicissim, Experiāmur?

736. εἰ is interrogative in Hec. 978. εἰ τῆς τεκούσης τῆσδε μέμνηται τι μοῦ;

737. σφαλεῖς γε Ald. For σωθήσῃ Valck. σῶς ἦξεis, without necessity. Porson.

738. This verse is now read correctly in Schweigh.'s ed. of Polybius xxxi. 21, 12. Formerly: εἰς δ' φ. v. τοῖς δὲ τολμῶσι τι πλεόν. Porson.

740. προσβάλλω Ald. προσβαλῶ Flor. Grot. προσβάλω others: all correctly; but, *ceteris paribus*, the aor. is preferable, as in 746. In Aristoph. Ran. 631. Καὶ πῶς βασανίζω; a Ms. according to Brunck has rightly βασανίσω. In Thesm. 946. for Τί σοι χαρίσσομαι; Brunck, adopting the opinion of Pierson on Mœris p. 106, has edited χαριοῦμαι, to no purpose: χαρίσσομαι, with a long vowel, was all the altera-

- Κρ. ἐπεληξίς ἂν γένοιτο· νικῆσαι δὲ δεῖ.  
 Ετ. βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.  
 Κρ. ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.  
 Ετ. τί δ', εἰ καθιππεύσαιμεν Ἀργείων στρατόν;  
 Κρ. καὶ κεῖ πέφρακται λαὸς ἄρμασιν πέριξ. 745  
 Ετ. τί δῆτα δράσω; πολεμίαισι δῶ πόλιν;  
 Κρ. μὴ δῆτα· Βουλεύου δ', ἐπεὶ περ εἴ σοφός.  
 Ετ. τίς οὖν πρόνοια γίγνεται σοφωτέρα;  
 Κρ. ἔπ' ἄνδρας αὐτοῖς φασὶν, ὥς ἤκουσ' ἐγὼ,  
 Ετ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ. 750  
 Κρ. λόχων ἀνάσσειν, ἔπτα προσκεῖσθαι πύλαις.  
 Ετ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ.  
 Κρ. ἔπ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἐλοῦ.  
 Ετ. λόχων ἀνάσσειν, ἢ μονοστόλου δορός;  
 Κρ. λόχων, προκρίνας οἷπερ ἀλκιμώτατοι. 755

tion necessary. Porson. See the note on Med. 1272.

742. δέ τοι Ald. but γέ τοι almost all Mss. γένοιτο L. The fact is, that the transcriber had written at first γένοι, then over that as a correction put το, το

γενοι. Porson. Valck. compares Il. M. 62. ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκίας ἵππους, ἥ δὲ μάλ' ἀργαλή περᾶν. On the infin. after adj., see Med. 266. Construe thus: at least however the stream of Dirce is deep for them to cross in their retreat.

743. Paraphr. τὰ πάντα δεύτερα τῆς εὐλόγου ἀσφαλείας: every thing is worse, i. e. nothing is more to be relied on, than good precautions.

744. στρατῶν Ald. perhaps accidentally. Porson.

746. πολεμίαισι δώσω Ald. πολεμίαις δώσω edd. and most Mss.; but that which D. J. exhibit is more elegant and harmonious. Porson.

747. μὴ δῆτα: cf. Med. 337. Hoogen. p. 48. ed. Seager.

748. Scaliger had noted γίγνεται, from a Ms. I suppose. Porson.

749. φασὶν, ὥς ἤκ. Cf. Med. 289.

κλύω—ὥς ἀπαγγέλλουσί μοι.

750. προστέτακται in some copies as a various reading. Porson.

752. Schol. οὐ μενῶ ἕως εἰς ἀπορίαν καὶ ἀμηχανίαν πέσω.

753. Cf. Aesch. S. c. Th. 57. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως Πυλῶν ἐπ' ἐξόδοισι ταγεῦσαι τάχος.

754. μονοστόλου, i. q. μόνου: as in Alc. 418. λείπομαι φίλας Μονόστολός τε ματρός: where the Schol. observes, ἀπὸ μεταφορᾶς τῶν μονοστελλομένων πλοίων μονόστολος οὖν ἀντὶ τοῦ ἔρημος. In compound words, one part of the compound is frequently neglected, as ποδῶκες ὄμμα Aesch. S. c. Th. 619.

755. "The adj., in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἰμί. Il. H. 50. αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, συγτὸν ἄριστον Ἀχαιῶν: P. 61. ὥς ὅτε τίς τε λέων—βοσκομένης ἀγέλης βοῶν ἀρπάσῃ, ἥ τις ἀρίστη: 509. ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἷπερ ἄριστοι, Ἀμφ' αὐτῷ βεβάμεν." Maith. Gr. Gr. § 445. a.

- Ετ.** ξυνῆκ' ἀμύνειν τειχέων προσαμβάσεις.  
**Κρ.** καὶ ξυστρατήγους· εἰς δ' ἀνὴρ οὐ πάνθ' ὄρα.  
**Ετ.** θάρσει προκρίνας, ἢ φρενῶν εὐβουλία ;  
**Κρ.** ἀμφότερον· ἀπολειφθὲν γὰρ οὐδὲν θάτερον.  
**Ετ.** ἔσται τάδ' ἐπτάπυργον ἐς κύκλον μολῶν, 760  
τάξω λοχαγούς πρὸς πύλαισιν, ὡς λέγεις,  
ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.  
ὄνομα δ' ἐκάστου διατριβὴ πολλὴ λέγειν,  
ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.  
ἀλλ' εἴμ', ὅπως ἂν μὴ καταργῶμεν χεῖρα. 765  
καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,  
καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορὶ,  
κτανεῖν θ', ὅς ἦλθε πατρίδα πορθήσων ἐμήν.  
γάμους δ' ἀδελφῆς Ἀντιγόνης παιδός τε σοῦ  
Αἴμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ, 770  
σοὶ χρὴ μέλεσθαι· τὴν δόσιν δ' ἐχέγγυον  
τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς.  
μητρὸς δ' ἀδελφὸς εἴ· τί δεῖ μακρηγορεῖν ;  
τρέφ' ἀξίως νιν, σοῦ τε τὴν τ' ἐμήν χάριν.

759. The ellipses being supplied, construe thus: τὸ γὰρ ἕτερον ἀπολειφθὲν τοῦ ἑτέρου οὐδὲν ἔστι. On the pause in this verse, see Porson Suppl. p. 81=xvi.

760. ἐλθὼν δ' ἐπτάπυλον ἐς πόλιν Ald. ἐλθὼν δ' (or without δ') ἐπτάπυργον ἐς πόλιν some Mss. Others ἐπτάπυργον ἐς πόλιν μολῶν: κύκλον for πόλιν is Musgrave's emendation. Porson. Cf. 294.

762. Cf. Soph. Ant. 141. ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις Ταχθέντες ἴσοι πρὸς ἴσους.

763. Brumoy well remarks that Æschylus (S. c. Th. 373.) is here obliquely aimed at. Porson.

765. καταργῶμεν. On this word see Schleusner's Lex. N. T. Luke 13, 7.

766. Cf. 1386. Il. E. 118. δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὁρμὴν ἔγχεος

ἐλθεῖν.

767. ξυσταθέντι Abresch. and ἐλθεῖν for ἐλεῖν. Pierson also θένειν, a bad emendation: ἐλθεῖν, Cant. Flor. M. R. but ἐλεῖν for a various reading M. R. The following verse both here and below 1391. Valck. considers spurious; Brunk ejects it in this place, but retains it in the latter: κτανεῖν D. J. and below 771. δόσιν δ' for δόσιν τ' in several Mss., as Aldus also. Porson.

770. Schol. ἐὰν τῆς εὐτυχίας ἀποτύχω: "σφάλ्लεσθαί τινος, to be deceived with respect to a thing, e. g. σφάλ्लεσθαι ἐλπίδος, Herod. ii. as ψεύδεσθαι ἐλπ. i. 141. Eur. Med. 1000. δόξης ἐσφάλην εὐαγγέλου. In a derivative sense, Eur. Or. 1076. γάμων δὲ τῆς μὲν δυσπότημου τῆσδ' ἐσφάλην. It is the same with ἀμαρτάνειν τινός." Matth. Gr. Gr. § 316.

πατὴρ δ' εἰς αὐτὸν ἀμαθίαν ὀφλισκάνει, 775  
 ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·  
 ἡμᾶς τ' ἀραῖσιν, ἣν τύχῃ, κατακτενεῖ.  
 ἐν δ' ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον  
 οἰωνόμαϊντις Τειρεσίας ἔχει φράσαι,  
 τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν 780  
 Μενοικέα, σοῦ πατρὸς ἀντεπώνυμον,  
 ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.  
 σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·  
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην  
 ἥδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν. 785  
 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον·

775. Schol. εἰς αὐτὸν ἀμαθὲς ἐποίησεν : see Med. 405.

776. οὐκ ἄγαν for ἡκιστα, the figure Litotes : cf. Med. 705. οὐδὲ ταῦτ' ἐπήνεσα.

777. ἡμᾶς τ' Brunck from his *membr.*, Aug. Flor.; thus also Ald. ἡμᾶς δ' others with Grotius. Porson. Schol. καὶ ἡμῶν αἰτίας θανάτου γενήσεται, ὅσον ἐπὶ ταῖς ἀραῖς, ἐὰν συμβῇ αὐτὰς ἰσχύσαι· τὸ γὰρ ἦν τύχῃ τοῦτο δηλοῖ.

778. ἐν δ' ἡμῖν ἀργὸν ἐστὶ Ald. ἡμῖν Brunck. (Some Mss. omit δ'.) But since Eurip. shortens the last syllable in ἡμιν and ὅμιν in no other passage, except in a single fragment, and that perhaps a corrupt one, I have changed the order of the words with the Schol., Grotius, the Leyden Mss. and five which I have myself inspected. Porson. Ἀργὸν for ἄεργον, Schol. ἄπρακτον, παραλελειμμένον.

780. Schol. τὸ Εἴ τι εἰπὼν (778.) ἐνταῦθα ἐπάγει πλησίον τὸ ταῦτα πρὸς τὸ σημαινόμενον. Ὅμοιον τῷ, Κοινὰ δ', εἴ τι πείσεται Ἐπτάπυργος ἄδε γὰρ, Φοινίσσῃ χώρῃ. (251.)

781. ἀντεπώνυμον Ald. and a portion of the Mss. Porson. Schol. τῷ αὐτῷ ὀνόματι καλούμενον.

782. ἄξοντα for λαβόντα (which is certainly Greek, but inconsistent with the sense) is Valckenaer's emendation.

Porson. Both Schæfer and Scholefield satisfactorily demonstrate that Porson has too hastily rejected the original reading : ἄξοντα, as the former observes, would signify, *I will send him hither, to conduct Tiresias* (who is now present) *somewhere else*. The very instances adduced by Valck. show this : Eur. Heracl. 137. πέμπει Μικηνῶν δεῦρό μ' Εὐρυσθεὺς ἄναξ. Ἀξοντα τοῦσδε. Hom. Il. Θ. 367. εἰς αἶδα πυλάρταο προὔπεμψεν Ἐξ Ἐρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο. Scholefield remarks that two commands are implied, that Menœceus should *find* Tiresias, intimated by λαβόντα, and that he should *conduct* him to Creon ; and that Euripides has concisely expressed the force of Terence's phrase in the *Andria* iv. 2. Jam jam ubi erit, inventum tibi curabo et mecum adductum. In general the participle λαβὼν or παραλαβὼν means simply *in company with* : thus Beck cites from Lucian *Asin.* T. II. p. 607. λαβὼν τὴν δέσποιναν ἐβάδιζον : and Schæfer from Plut. V. Alex. 10. ὁ δὲ Φίλιππος αἰσθόμενος, ἰὼν εἰς τὸ Ἀλεξάνδρου δωμάτιον παραλαβὼν τῶν φίλων αὐτοῦ καὶ συνήθων ἕνα κ. τ. λ.

783. ἡδὺς for ἡδέως : Med. 355. λέλεκται μῦθος ἀψευδὴς ὅδε. Matth. Gr. Gr. § 446.



ἦνπερ κρατήσῃ τὰμὰ, Πολυνείκους νέκυν  
μήποτε ταφῆναι τῇδε Θηβαία χθονί  
θνήσκειν δὲ τὸν θάψαντα, καὶ φίλων τις ᾗ.  
σοὶ μὲν τὰδ' εἶπον· προσπόλοις δ' ἐμοῖς λέγω, 790  
ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,  
ὥς εἰς ἀγῶνα τὸν προκείμενον δορὸς  
ὀρμῶμεν ἤδη ξὺν δίκη νικηφόρῳ.  
τῇ δ' εὐλαβείᾳ, χρησιματάτῃ θεῶν,  
προσευξόμεσθα τήνδε διασῶσαι πόλιν. 795

Χο. ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι στροφῇ.  
καὶ θανάτῳ κατέχει, Βρομίου παράμουςος ἑορταῖς;  
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥρας,  
βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα  
μέλπει  
μοῦσαν, ἐν ᾗ χάριτες χοροποιοῖ· 800

787. ἦνπερ κρ. τὰμὰ, i. q. ἦνκ. ἐγὼ κρατήσω: see Med. 347.

790. αὐδῶ Ald. which has found its way here from v. 577. above: εἶπον almost all Mss. Again 795. διασῶσαι for διασώζειν in most Mss. Porson. On the use of εἶπον in the present, see Med. 274. also above v. 505. "Eur. Suppl. 1213. Σοὶ μὲν τὰδ' εἶπον· παισὶ δ' Ἀργείων λέγω. Electr. 1276. σοὶ μὲν τὰδ' εἶπον: Rhes. 640. καὶ ταῦτ' ἐγὼ μὲν εἶπον. Hence it appears that εἶπον is peculiar to the style of Eurip." Valck.

791. In Æsch. S. c. Th. 672. Eteocles exclaims, φέρ' ὡς τάχος Κνημίδας αἰχμῆς καὶ πετρῶν προβλήματα.

796. ὦ πολύμοχθος Ἄρης, the nom. for the voc.: see Med. 1071.

797. κατέχει (for κατέχη) D. rightly. Porson. On the interrogative force of ποτέ, see Hec. 85.

παράμουςος, ill-tuned, i. q. ἄμουςος or ἀπόμουςος, Med. 1085. Such is the force of the preposition παρὰ in παράνοια for ἄνοια, Or. 814. παράκοπος, mad, Æsch. Pr. 601. and παραπαίω, to be mad, 1090. which meanings are de-

duced from striking the lyre out of tune. See Blomf. Gloss.

798. ὥρας Ald. and some Mss. ὥρας King from the Schol. Porson. Valck. suggests αἶρας, connecting it with ἀμπετάσας: but νεάνιδος (or νεανίδος Hec. 575.) is thus too vague: νεάνιδος ὥρας is the same as νεανίδων, as juvenus or juventas (Hor. Od. I. xxx.) for juvenes.

στεφάνοισι καλλ., the graceful-dancing rings or circles: thus the Latins use corona, Ovid. Met. xiii. i. vulgi stante coronâ.

799. Eustathius on Il. B. p. 314, 36=260, 50. remarks that some corruptly read here λωτοῦ: but he has well retained the Attic form μέλπει. Porson. Monk on Alc. 356. produces passages where allusion is made to the flutes formed from the African lotus: Iph. 1036. τίς ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος—; Tro. 544. Λιβύς τε λωτὸς ἐκτόπει. Hel. 169. ἔχουσιν τὸν Λίβυν λωτόν.

800. χοροποιοὶ Ald. and the greater part of the Mss; but χοροποιοὶ Flor. Aug. Thus in Hec. 911. the Ms. C. has rightly χοροποιῶν in the text; in

ἀλλὰ σὺν ὀπλοφόροις, στρατὸν Ἀργείων ἐπιπνεύσας  
 αἵματι Θήβας, κῶμον ἀναυλότατον προχορεύεις·  
 οὐ πόδα θυρσομανῇ νεβρίδων μέτα δινεύεις, ἀλλ'  
 ἄρμασι καὶ ψαλίοις τετραβάμοσι μῶνυχα πᾶλον·  
 Ἴσμηνοῦ τ' ἐπὶ χεύμασι βαίνων 805  
 ἱππείαισι θοάζεις,  
 Ἀργείους ἐπιπνεύσας  
 γέννα Σπαρτῶν,  
 ἀσπιδοφέρμονα θίασον εὖοπλον,  
 ἀντίπαλον κατὰ λάϊνα τείχεα. 810  
 ἦ δεινά τις Ἔρις θεός, ἃ τὰδε  
 μήσατο πῆματα γᾶς βασιλεῦσι,  
 Λαβδακίδαισιν πολυμόχθοις.  
 ὦ ζαθέων πετάλων πολυθηρότα- ἀντιστρ.

Æsch. Suppl. 689. ἄχαριν for ἄχορος Plut. Erot. p. 758. F. Porson. You chant to an air on the flute, a tune in which are dance-inciting attractions, a dance-inspiring strain.

802. αἵματι is susceptible of two interpretations: having incited the Argive army against the race of Thebes, (cf. 807.) or to the slaughter of Thebes, i. e. the Thebans. Valckenaer understands it in the latter sense.

κῶμον ἀν. προχ., you dance before us with most unmusical revellry: cf. Herc. Fur. 892. κατάρχεται χορεύματ' ἄτερ τυπάνων, Οὐ Βρομίφ κεχαρισμένα θύρσφ. Scholefield has properly lengthened the pause after προχορεύεις: former edd. have only a cuninia.

803. οὐ πόδα θυρσομανῇ is Musgrave's emendation for οὐδ' ὑπὸ θυρσομανεῖ. Aldus and some Mss. omit ἀλλ' at the end; but others with Grotius have it. Porson.

804. Thus some Mss. ψαλίων and πᾶλων Ald. also others more corruptly μωνύχων. In the next verse most Mss. properly add τε. Porson.

806. ἱππ. θοάζεις Schol. ἱππεύσεσιν ὄρμη, from θοός, swift: see Dr. Brasse on Soph. Œd. T. 2.

807. Ἀργείους rightly in Ald. and a part of the Mss.; but γένναν Ald. γέννα Mss. To avoid the hiatus, I have made a transposition. For ἐπιπνεύσας Musgr. conjectures ἐπιλάμψας, and that the words χαλκῷ κοσμήσας originated from thence as a gloss; these, which almost every Ms. inserts after τείχεα 810, King, following one or two, has discarded. Porson. Schol. διεγείρας τοὺς Ἀργείους κατὰ τῆς γενεᾶς τῶν ἀπὸ τῆς σπορᾶς τῶν ὀδόντων τοῦ δράκοντος ἀναδοθέντων.

809. ἀσπιδοφέρμονα, i. q. ἀσπιδηφόρον, and probably of the same origin: it has no other authority than this passage.

θίασον εὖοπλον Ald. εἰνοπλον Grot. εὖοπλον K. and I think L. It must also be restored to Hec. 1080. according to Eustathius on Il. B. p. 358, 32—271, 33. Porson. Schol. χορὸν οὐ θυρσοφόρον, ἀλλ' ἀσπιδοφέρμονα, οὐ συνθίασον καὶ σύγκωμον χορὸν, ἀλλ' ἀντίπαλον. εἰ δὲ ἐπὶ Διονύσου, οὕτως ἂν ἔφη, θυρσοφόρον θίασον, σύγκωμον.

813. Λαβδακίδαῖς πολυμόχθοις Ald. and several Mss. Λαβδακίδαῖσι Cant. Porson.

814. ζαθ. πετ.—νάπος, Schol. ἔγαν

τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαί-  
 ρων, 815  
 μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,  
 ὥφελες Οἰδιπόδαν θρέψαι βρέφος ἑκβολὸν οἴκων,  
 χρυσοδέτοις περόναις ἐπίσαμον·  
 μηδὲ τὸ παρθένιον πτερόν οὔρειον τέρας ἔλθειν,  
 πένθεα γαίης, Σφιγγὸς, ἀμουσοτάταισι σὺν ᾠδαῖς·

θείων δένδρων πεπληρωμένον, a wood full of leaves, a leafy wood. See Matth. Gr. Gr. § 333. On the word νάπος, Mitford (Hist. of Greece V. p. 292.) has the following note: "Xenophon (Anab. vi. 5, 6.) has certainly meant to describe a valley or glen; what in the provincial speech of the south of England is called a bottom, in that of the north a dene or gill; and the action of the horse shows that it was without wood, or very recently wooded." In Med. 3. we have the word νάπη used of a mountain, μὴδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ Τμηθεῖσα πέυκη. Plato Leg. vi. p. 269. ὕδατα βέοντα ἐκ τῶν ὑψηλῶν ἐς τὰς ἐν τοῖς ὄρεσι νάπας, ὅσαι κοῖλαι.

815. ὄμμα: "quem Dea venatrix reliquis montibus antetulit, et plus oculis suis amavit, Dianæ vocat ὄμμα χιονότροφον: Peninsularum, Sirmio, insularumque ocellus Catullo dicitur xxxi 2." Valck. Thus Cicero, Ep. ad Att. xvi. 6. says, cur ocellos Italiæ, villulas meas non video? See Blomf. Gloss. Æsch. Pers. 173. Valckenaer's ed. gives χιονότροφον with the accent on the penult., with which the explanation of the Schol. coincides: τὸ οἶονεῖ τρέφον χίονα, διὰ τὸ ἀεὶ εἶναι κεκαλυμμένον ὑπ' αὐτῆς: but in his Diatr. p. 202. he reads χιονότροφον, which he renders nivibus nutritum.

816. Ἰοκάστης Ald. Οἰδιπόδαν Brunck from his membr. Below 827. Οἰδιπόδα for Οἰδίποδος the same and several Mss. On the contrary 1361. Οἰδίποδος for Οἰδίπυ R. Porson.

818. The allusion in this line is to the subsequent act of Œdipus in blinding himself, (v. 60. χρυσηλάτοις πόρ-

παισιν αἰμάξας κόρας:) not to the circumstance which accompanied his exposure, and from whence he derived his name, viz. the piercing of his ankles, (v. 26. σφυρῶν σιδηρὰ κέντρα διαπεύρας μέσον.) Potter's translation is singularly inaccurate: 'Tho' many a golden clasp adorned the child.'

819. τὸ παρθ. πτ.—Σφιγγος, i. e. τὴν Σφίγγα, τὴν πτεροῦσαν παρθένον: cf. 1037. μίξοπαρθενος, δάϊον τέρας, φοιτάσι πτεροῖς: also 1057. Before ἔλθειν supply ὥφελεν.

820. πένθεα γαίης, in apposition to οὔρειον τέρας. "The subst. which is added should be properly in the same case and number as the first; but they often deviate from this, especially if the apposition contains an *abstractum pro concreto*. Hes. Th. 792. ἡ δὲ μὲρ (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσι. Herod. i. 205. γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ: as Æsch. Ag. 953(=918.) ὑπαί τις ἀρβύλας Λύοι τάχος πρόδουλον (αἱ πρόδουλος) ἔμβασιν ποδός. Soph. Œd. C. 472. κρατήρῃς εἰσιν, ἀνδρὸς εὐχειρος τέχνη. Eur. Ph. 829. οἱ μὴ νόμιμόν τοι παῖδες Μαρτὶ λόχευμα, μίασμά τε πατρός. Tro. 429. ἀπέχθημα πάγκοινον βροτοῖς Οἱ περὶ τυράννους καὶ πόλεις ὑπηρέται. The apposition is often in the plural, whilst the subst. is in the singular. Eur. Hipp. 11. Ἰππόλυτος, ἀγνοῦ Πιθέως παιδεύματα. Or. 1050. πῶς ἂν ξίφος νῶ ταῦτόν, εἰ θέμις, κτάναι, Καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα. Thus it stood Soph. Phil. 36. correctly before the ed. of Brunck: αὐτόξυλόν γ' ἑκπωμα, φλαυρούργου τινὸς Τεχνήματ' ἀνδρός." Matth. Gr. Gr. § 431.

ἄ ποτε Καδμογενῆ, τετραβάμοσιν ἐν χηλαῖσι 821  
τείχεσι χριμπτομένα, φέρειν αἰθέρος εἰς ἄβατον  
φῶς

γένναν, τὰν ὁ κατὰ χθονὸς "Αἰδας  
Καδμείοις ἐπιπέμπει.

δυσδαίμων δ' ἔρις ἄλλα

825

θάλλει παίδων

Οἰδιπόδα κατὰ δώματα καὶ πόλιν.

οὐ γὰρ ὃ μὴ καλὸν, οὔ ποτ' ἔφυ καλὸν,

οὐδ' οἱ μὴ νόμιμόν τοι παῖδες

ματρὶ λόχευμα, μίασμά τε πατρός· 830

ἣ δὲ σύναιμον λέχος ἦλθεν.

ἔτεκες, ᾧ γὰρ, ἔτεκές ποτε, ἐπαυδός.

Βάρβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,

τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος

γένναν ὀδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835

Ἀρμονίας δέ ποτ' εἰς ὑμεναίους

821. ἐν, which Grotius and King from K. have added, Aldus and most Mss. omit. In Aldus also χηλαῖς. Porson. I have put a comma after χηλαῖσι to connect it with φέρειν.

822. αἰθ. εἰς ἄβ. φ. Schol. ὑπερβολικῶς τοῦτο φησὶν, ἀντὶ τοῦ εἰς ὕψος πολλόν, ὥστε προσεγγίζειν τῷ αἰθέρι.

823. τὰν King, from K. for ἄν. Again καταχθόνιος Ald. Porson. Here the relative τὰν does not refer to the nearest antecedent γένναν, but to τὸ παρθ. πτ. Σφιγγὸς, which is in sense the same as τὴν Σφίγγα: see Med. 200. Hec. 22.

824. On the use of the present for the past tenses, see Hec. 641. Med. 1138.

826. θάλλει Schol. αὖξεται: Soph. Phil. 258. ἣ δ' ἐμὴ νόσος Ἀεὶ τέθηλε πᾶσι μείζον ἔρχεται.

828. For the second καλὸν Valck. conjectures φίλον from the dictum of Theognis: "Ο, ττι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν, οὐ φίλον ἐστὶ, which he relates that the Gods sang at the nup-

tials of Harmonia; which nuptials Euripides certainly alludes to just below, 836. Porson. The sense is: ὃ γὰρ μὴ καλὸν, οὐδέποτε ἐς καλὸν ἀπέβη.

829. After νόμιμοι Grotius added ποτε from his Ms., King τοι from K., most editors neither: νόμιμον is the conjecture either of Markland or Musgr. Porson. The constr. is: οὐδέ τοι οἱ παῖδες, μητρὶ μὴ νόμιμον λόχ., πατρός τε μίασμα, sc. καλοὶ εἰσι.

830. 831. Aldus omits τε. In the same and several Mss. ἣ δὲ σύναιμον εἰς λέχος ἦλθεν. Grotius from K. ἣ δὲ σύναιμόν γ' ἦλθε λέχος. Brunck has correctly erased εἰς. Soph. Aj. 491. τὸ σὸν λέχος ξυνῆλθον. Porson.

833. Potter: 'the ancient fame, Barbaric though we are, had reached our ear.'

835. κάλλιστον ὄνειδος, a famous story: Schol. κλέος, ἐγκώμιον: see the note on Med. 514. It occurs in the same sense below 1746. Σφιγγὸς ἀναφέρεις ὄνειδος; Ἀπαγε τὰ πάρος εὐνὴν χήματ' αὐδῶν.

ἤλυθον Οὐρανίδαί, φόρμιγγί τε τείχεα Θήβας,  
 τᾶς Ἀμφιονίας τε λύρας ὑπο πύργος ἀνέστα  
 διδύμων ποταμῶν, πόρον ἀμφὶ μέσον  
 Δίρκας, χλοεροτρόφον ἃ πεδῖον 840  
 πρόπαρ Ἰσμηνοῦ καταδεύει.  
 Ἰώ θ', ἃ κερύεσσα προμάτῳ,  
 Καδμείων βασιλῆας ἐγείνατο.  
 μυριάδας δ' ἀγαθῶν  
 ἐτέρας ἐτέραις μεταμειβομένα, 845  
 πόλις ἃδ' ἐπ' ἄκροις  
 ἔστακ' Ἀρεος στεφάνοισιν.

Τει. ἡγοῦ πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ

837. ἤλυθον Ald. and again 847. ἔστακ' Ἀρηίοις with most Mss. ἔστ' ἀκαρίοις J. I have slightly changed it into Ἀρεος, to form a paræmiac. Porson.

φόρμιγγι for ὑπὸ φόρμιγγος. "The dat. for ὑπὸ with the gen. Il. Π. 826. ὥς τὰ μὲν δοιοῖσι κασιγνήτοισι δαμέντε Βήτην εἰς Ἑρεβος. Soph. Aj. 539. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται, by his attendants. Pind. Ol. 12, 3. to the goddess Fortune: τὴν γὰρ ἐν πόντῳ κυβερνῶνται θεαὶ νᾶες. Xen. Cyr. iii. 2, 16. ἃ ὑπισχροῦ ποιήσῃ ἀγαθὰ ἡμᾶς—ἀποτετέλεσταί σοι ἤδη, and elsewhere in abundance in the Prose writers and Poets." Matth. Gr. Gr. § 392. β.

838. τᾶς Ἀμφ. λ. Hor. Od. iii. 11. Mercuri, nam te docilis magistro Movit Amphion lapides canendo.

λύρας ὑπο, to the sound of the lyre. "Hesiod. Sc. 280. νέοι κόμαζον ὑπ' αὐλοῦ. Soph. El. 711. χαλκῆς ὅπαι σάλπιγγος ἦξαν. Eur. Iph. A. 1042. τίς ἄρ' ὁ μέναιος διὰ λατοῦ Λίβυος, Μετά τε φιλοχόρου κιθάρας, Ξυρίγγων θ' ὑπὸ καλαμοεσσῶν, Ἔστασεν ἰαχάν; where the change of διὰ, μετά, ὑπὸ is remarkable." Matth. Gr. Gr. § 592. β. See Med. 1256.

πύργοι ἀνέστην Brunck from the membranæ. But the common reading is better. ἀνέστην Flor. Porson.

πύργος—διδ. ποτ., i. e. near the two

rivers Dirce and Ismenus: as Pind. Ol. ii. 16. ἱερὸν ἔσχον οἶκημα Ποταμοῦ, i. e. Agrigentum near the river Acragas. See Med. 842.

842. Ἰώ θ', ἃ κ. πρ. Cf. 687.

844. Schol. ἡ πόλις δὲ ἦδε, μυριάδας ἀγαθῶν ἐτέρας ἐφ' ἐτέραις κατὰ διαδοχὴν ἔχουσα, νῦν ἐπὶ μεγίστῃ καὶ ἐσχάτῃ πολιορκίᾳ τοῦ Ἀρεος ἔστηκεν. This passage is susceptible of a double interpretation; some consider ἄκροι στέφανοι Ἀρεος to mean the highest honours of war: as Potter: 'High lifts her head the stately town, And proudly bears her martial crown.' Others, as the Schol., refer the phrase to the besiegers by whom the city was hemmed in: cf. 798. Hom. Il. N. 736. πάντῃ γὰρ σε πέρι στέφανος πολέμοιο δέδρε. The latter appears preferable, as forming a contrast between the former lofty state of Thebes and her present depression.

848. προπάροιθε Ald. but πάροιθε the Schol., all the Bodleian Mss., and seven, which I have myself inspected. Barnes first made the change. Nor does the other occur, except in the monostrophics below, 1525. where I have edited with King πάροιθεν, which some Mss. acknowledge. Here the first ὥς signifies since, the second as. Porson. See below, 1722.

ὀφθαλμὸς εἴ σὺ, ναυτίλοισιν ἄστρον ὥς  
 δεῦρ' εἰς τὸ λευρὸν πέδον ἵχνος τιθεῖς ἐμὸν, 850  
 πρόβαινε, μὴ σφαλῶμεν· ἀσθενὴς πατήρ  
 κλήρους τ' ἐμοὶ φύλασσε παρθένω χερσὶ,  
 οὓς ἔλαβον, οἰωνίσματ' ὀρνίθων μαθὼν,  
 θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι.  
 τέκνον Μεινοικεῦ, παῖ Κρέοντος, εἰπέ μοι, 855  
 πόση τις ἢ ἰπίλοιπος ἄστεως ὁδὸς  
 πρὸς πατέρα τὸν σόν; ὥς ἐμὸν κάμνει γόνυ,  
 πυκνὴν δὲ βαίνων ἤλυσιν μόλις περῶ.

Κρ. θάρσει· πέλας γάρ, Τειρεσία, φίλοισι σοῖς  
 ἐξώρμισσαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον· 860  
 ὥς πᾶσ' ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ

849. Thus I have edited from K. M. R. and thus Scaliger had remarked, doubtless from Mss. ναυβάταισιν C. L. ναυάταισιν C. ναύταισιν Cant. J. ναυτίλοι for ναῦται seems to require to be restored to Apoll. Rh. iii. 745. Porson.

850. πεδίον Ald. and most Mss. but πέδον in the Bodleian, on the testimony of Burton. Grotius τιθῆς, which is not Greek. The verse would be complete, but not so smooth, thus, πεδίον ἵχνος ἐμὸν τίθει. Porson.

852. κλήρους, my oracular tablets; Potter: but the tablet was properly δέλτος, and κλήροι were the observations recorded: this is shown by Hipp. 1060. ἡ δέλτος ἦδε, κλήρον οὐ δεδεγμένη, Κατηγορεῖ σου πιστά.

854. θάκοισιν. Eur. Bacch. 347. ἐλθὼν δὲ θάκους τοῦδ', ἵν' οἰωνοσκοπεῖ. Soph. Ant. 999. εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκοπὸν Ἰζών, ἵν' ἦν μοι παντὸς ὀρνίθου λιμήν.

856. πρόσσω τις Scal. πόση τίς γ'—ἄστεως γ' M. R. ἄστεος Ald. and some Mss., as in Orest. 751. But in all the Bodleian, on the testimony of Burton, ἄστεως, as in C. L. Porson.

857. ὥς τοῦμιν Ald. contrary to the metre; but ὥς ἐμὸν most Mss. with Grotius; ὥς ἐμοὶ Cant. ὥς τ' ἐμὸν Flor. whence Valck. edited ὥς γ' ἐμὸν, un-

necessarily. Below 1092. παῖς δὲμιν Cant. M. Porson.

858. πυκνὴν—ἤλυσιν, governed by the neuter participle βαίνων: cf. 1427. Eur. Hec. 526. going at a rapid pace I can scarcely proceed. Hec. 66. σπεύσω βραδύπου· ἤλυσιν ἄρθρων προτιθεῖσα.

860. Thus Aldus and some Mss. [in the perf. pass.] Others with Grotius and the Schol. ἐξορμίσαι. Porson. A nautical phrase: literally, you have moored, or in a pass. sense, you are moored, (κατὰ) σὸν πόδα.

861. Brunck has left this passage unattempted, although most critics consider it as corrupt. Pierson conjectures, ὥς παῖς τιθήνης (τιθήνην would be a gentler emendation); Valck. ἐβᾶσ' ἀπήνης, γυνή being understood, which is much worse. Beck has adopted into his text the conjecture of Fr. Jacobs, ὥς παῖς ἀνηβος. Musgr. prefers ὥς πᾶσ' ἄκανθα, comparing Electr. 492—495. The emendations of Pierson, Jacobs, and Musgrave, are undoubtedly elegant, but not one is so certain, as to remove all doubt. The passage of the Electra in some degree confirms the opinion of Musgr.: ὥς πρόσβασιν τῶνδ' ὀρθίαν αἶκων ἔχει, 'Ρυσφ' γέροντι τῷδε προσβῆναι ποδί. Ὅμοι δὲ πρὸς γε τοὺς φίλους ἐξελεγέον Διπλῆν

χειρὸς θυραίας ἀναμένειν κουφίσματα.

Τει. εἶεν· πάρεσμεν· τί μ' ἐκάλεις σπουδῇ, Κρέον;

Κρ. οὐπω λελήσμεθ'· ἀλλὰ σύλλεξαι σθένος,  
καὶ πνεῦμ' ἄθροισον, ἄπος ἐκβαλὼν ὁδοῦ. 865

Τει. κόπῃ παρεῖμαι γοῦν, Ἐρεχθιδῶν ἄπο

ἀκάνθαν καὶ παλῖρρον γόνυ. The reader must select the best, or think of something better. In 863. τί μ' ἐκάλεις is Valck.'s emendation for τί με καλεῖς. Porson. A writer in the Classical Journal xlv. p. 20. suggests the following ingenious emendation and punctuation: λαβοῦ δ' αὐτοῦ, τέκνον, Ὡς πᾶσ' ἀνάγκη· ποῦς γε πρεσβύτου κ. τ. λ. Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand: an old man requires to be supported by the hand of another. Schæfer and Maltby are content with the passage as it stands: the former turns it thus: *semper, s. omnis, enim senex, sive curru vehatur, sive pedibus incedat, libenter expectat alienæ manus levationem*: the latter thus: *quoniam omnis rheda feminam vehens, i. e. femina quæ in rhedâ vehitur, sicuti etiam pes senilis, alienæ manus adminiculum expectare solet*. I venture to add one more to the attempted corrections of this *cruce criticorum*: ὥς πᾶσα κνήμη, which, if not as elegant as Musgrave's, is as intelligible, and nearer to the received reading both in the letters and the sound.

865. κᾶπος Aldus and Mss. generally, or κᾶπος. But ἄπος the Schol., Eust. II. Γ. p. 381, 19—288, 39. as in the Flor. Ms. correctly, as far as regards the letters, ἀπὸ σ', and in J. ἄπος. Porson. In Hipp. 516. we read, σκληρὸς γὰρ αἰεὶ, καὶ πρὸς αἶπος ἔρχεται, a word explained by Hesychius as synonymous with κάματος, ἡ ὀψηλὸς τόπος, from which Monk is in doubt whether αἶπος or ἄπος is the correct orthography. Αἶπος may be derived from αἶπυς, steep, difficult of ascent, and therefore producing weariness.

866. πάρειμι Ald. and a portion of the Mss. But πάρειμαι Grot. παρεῖμαι the Schol. and ten Mss. at least. Some edd. have corrupted Ἐρεχθιδῶν, which Aldus had correctly given, into Ἐρεχθιδᾶν and Ἐρεχθιδᾶν. For γοῦν, which Aldus and the greater part of the Mss. have, the Cambr. Ms. and one of King's, (not that which he calls the best,) exhibit γῆς: γᾶς M. R. γὰρ Grot. Valckenaer well illustrates κόπῃ παρεῖμαι from Bacch. 634. κόπου δ' ὄπο, Διαμεθεῖς ξίφος, παρεῖται, but for γοῦν conjectures γυῖ. What he was in quest of, he had before his eyes. For the reading of the Mss. is sound, provided you put the mark of elision, γοῦν', the knees. Nor can a reason be imagined, why the tragic writers should have avoided this form, while they readily use γούνατα. If I should again edit the Medea, I would restore to v. 325. the reading of the first ed., μὴ πρὸς σὲ γούνων. Moreover γούνα occurs in a choliambus of Phœnix the Colophonian in Athenæus viii. p. 359. F. καὶ μητρὶ κόβρην εἰς τὰ γούνα κατθεῖη. Also in a remarkable passage of Empedocles concerning the divine nature, γοῦν' occurs with an elision, *ap. Ammonium in quarto de interpretatione* G. vii. 1, 19. ed. Ald. 1503., fol. 199. vers. ed. 1545. I will copy the entire passage from thence more correctly than H. Stephens has given it, in *Poesi Philosophica* p. 30. from Tzetzes Chil. xiii. 81. Οὔτε γὰρ ἀνδρομέη κεφαλῇ κατὰ γυῖα κέκασται, Οὐ μὲν ἀπαὶ νώτων γε δύο κλάδοι ἀτσουσιν, Οὐ πόδες, οὐ θοὰ γοῦν', οὐ μήδεα λαχνήεντα, Ἀλλὰ φρήν ἱερὴ καὶ ἀθέσφατος ἐπλετο μῦνον, Φροντίσι κόσμον ἅπαντα καταίσσουσα θοῇσι. Porson. Orest. 879. παρειμένον νόσφ.



δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας.  
 καὶ κεῖ γὰρ ἦν τις πόλεμος Εὐμόλπου δορός,  
 οὗ καλλινίκους Κεκροπίδας ἔθηκ' ἐγὼ,  
 καὶ τόνδε χρυσοῦν στέφανον, ὡς ὄρᾳς, ἔχω, 870  
 λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.

Κρ. οἶωνόν ἐθέμην καλλίνικα σὰ στέφη  
 ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,  
 δορός Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών.  
 βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις 875  
 ἤδη πρὸς ἀλκὴν Ἑτεοκλῆς Μυκηνίδα·  
 ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα,  
 τί δρῶντες ἂν μάλιστα σώσαιμεν πόλιν.

Τει. Ἑτεοκλέους μὲν οὖνεκ' ἂν κλήσας στόμα  
 χρησμούς ἐπέσχον· σοὶ δ', ἐπεὶ χρεῖζεις μαθεῖν, 880  
 λέξω· νοσεῖ γὰρ ἤδε γῆ πάλαι, Κρέον,

867. τῆς παρ. ἡμ. "The gen. serves to determine place and time, in answer to the questions *where? when?* &c. II. A. 690. ἐλθὼν γὰρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη τῶν προτέρων ἐτέων, in the former years: Φ. 111. Soph. Œd. C. 396. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν Ἡξόντα βαιοῦ κούχλ' μυρίου χρόνου: Aj. 141. τῆς νῦν φθιμένης νυκτός, for ἐπὶ τῆς νυκτός—285. ἄκρας νυκτός. Thuc. iii. 104. τοῦ αὐτοῦ χειμῶνος." Matth. Gr. Gr. § 378.

868. This war is alluded to by Thuc. ii. 15. καὶ τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἑλευσίνιοι μετ' Εὐμόλπου πρὸς Ἑρεχθεά. Euripides however appears to be guilty of an anachronism, for the reign of Erechtheus is fixed by Newton in the year B. C. 1035. and by Blair in 1487., but the war between Thebes and the seven chiefs in 928. by the former, and 1225. by the latter.

871. ἀπαρχὴν Flor. as also σφαγὴν below, 959. Porson.

873. Cf. Eur. Suppl. 475. πολὺς

κλύδων Ἡμῖν τε, καὶ σοὶ, συμμάχοις τ' ἔσται, δορός. Iph. T. 317. ἔγνω κλύδωνα πολεμίων προσκείμενον. See Med. 363.

876. ἀλκὴν Schol. μάχη. Med. 266. κακὴ τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾷ. Herod. iii. 78. πρὸς ἀλκὴν ἐτράποντο.

878. μάλιστα Aug. Brunck has edited κάλλιστα from the *membrana*, injudiciously; for no such reading can be inferred from μάλιστα, which is a common error of the copyists. Below, 926. for σώσαιτε Καδμείων the Ms. J. has μάλιστα σώσαιμεν from this verse. In Med. 940. Lascaris has μάλιστα. Nor is the change of μάλιστα for κάλλιστα more easy than the reverse. In a fragment from the Tereus of Sophocles in Stobæus p. 157. Grot. Brunck himself has corrected μάλιστα. Porson.

879. κλείσας Ald. κλήσας or κλησας Mss. Porson.

881. νοσεῖ i. q. ποσεῖ, δυστυχεῖ: Andr. 546. ἐκ τίνος λόγου νοσεῖ Δόμος; see below, 1028.



ἐξ οὗ 'τεκνώθη Λαΐος βία θεῶν,  
 πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν.  
 αἶ' θ' αἵματωποὶ δεργμάτων διαφθοραὶ,  
 θεῶν σόφισμα, καπίδειξις Ἑλλάδι. 885  
 ἃ συγκαλύψαι παῖδες Οἰδίπου χρόνῳ  
 χреζόντες, ὥς δὲ θεοὺς ὑπεκδραμούμενοι,  
 ἤμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ,  
 οὔτ' ἐξοδὸν διδόντες, ἄνδρα δυστυχῇ  
 ἐξηγρίωσαν· ἐκ δ' ἐπνευσ' αὐτοῖς ἀράς 890  
 δεινάς, νοσῶν τε καὶ πρὸς ἠτιμασμένος.  
 καὶ γὰρ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη,

882. Barnes τέκνωσε, erroneously, as Valck. has shown from Hesychius and the Schol. on v. 4. *Porson*. On the pass. in a middle sense see Hec. 789. Med. 1127.

884. διαφορά Ald. διαφθορά many Mss. which is the true reading, although Scaliger seems to have deduced διαστροφή from a Ms. It is remarkable that in the parallel passage of Sophocles, Œd. T. 552. τὰς αἱματηρὰς ὁμμάτων διαφθορὰς, Brunck twice edited by mistake διαστροφὰς, although he corrected it in the third ed. *Porson*.

885. θεῶν (εἰσι) σόφισμα, Schol. παραλογισμὸς ἢ ἐπίνοια θεῶν, ἵνα πᾶσι δειχθῇ μὴ παρακοῦειν θεῶν.

καπίδειξις. In the Schol. and some Mss. καπόδειξις: in some also Ἑλλάδος, which King has received. *Porson*.

887. ὥς δὲ—ὑπεκδραμούμενοι, as if *forsooth* they could evade the Gods: Eur. Andr. 234. τί σεμνομυθεῖς, κείς ἀγῶν' ἔρχει λόγων, ὥς δὲ σὺ σώφρων, τὰμὰ δ' οὐχὶ σώφρονα;

888. Scaliger has noticed γέρα, which Brunck has edited from the *membranæ*, and which is found in the Mss. Cant. K. M. R. γέρα has the second syllable long in the Attics. *Porson*. It is short in Homer: Od. Δ. 66. τὰ ρά οἱ γέρα πάρθεσαι αὐτῷ.

890. ἀράς. "The penultima of ἀρά, in the sense of a prayer, is always long in Homer; of a curse, probably com-  
Eurip. Phœn.

mon; of a calamity which we deprecate, invariably short. The tragic writers seem to use the word only in the second meaning, and with the penult. short." Maltby.

891. πρὸς, sc. τοῦτοις, moreover: see 619.

892. καὶ γὰρ τίν' οὐ δρῶν—εἰς ἔχθος ἦλθον; what have I neglected to do or say, that I &c. See Matth. Gr. Gr. §. 567. for instances of the uses of the participle in expressing a condition, a mean, or a reason. "Soph. Œd. T. 71. ὥς πύθοιθ' ὅτι Δρῶν, ἢ τί φωνῶν, τήνδε ῥυσσάμεν πτόλιν. Æsch. Cho. 313. τί σοι φάμενος, ἢ τί ῥέξας Τύχοιμ' ἄν. Eur. Hec. 371. σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένῃ Λέγουσα μήτε δρῶσα." Valck. Æsch. Cho. 680. ὥς μάθοι τί χρῆ, Δρῶντ' ἢ λέγοντα, δαίμοσιν πρᾶσσειν φίλα.

ἃ γὰρ τί οὐ δρῶν, ὅποια δ' οὐ λέγων ἔπη Ald. Most Mss. omit the first οὐ: οὐ ποῖα for ὅποια J. King conjectures καὶ γὰρ τί μὴ δρῶν, Valck. καὶ γὰρ παρών. Even ἃ γὰρ is susceptible of some defence, yet καὶ γὰρ seems much more obvious. But the tragic writers neither allow the hiatus after τί (for the few instances to the contrary are corrupt), nor do they use ὅποιος as a simple interrogative. For below, 1718. it must be written δ ποῖος, as also in Aristoph. Acharn. 962. where δ δεινὸς accurately comes in reply to δ ποῖος.

εἰς ἔχθος ἦλθον παῖσι τοῖσιν Οἰδίπου ;  
 ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον.  
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, 895  
 Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη,  
 πικροὺς γόους δάσουσι Θηβαία χθονί.  
 σύ τ' ὦ τάλαινα συγκατασκάπτει πόλιν,  
 εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.  
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου 900  
 μηδένα πολίτην, μηδ' ἄνακτ' εἶναι χθονός,  
 ὥς δαιμονῶντας κἀνατρέψοντας πόλιν.  
 ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τὰγαθοῦ,  
 μί' ἔστιν ἄλλη μηχανὴ σωτηρίας.  
 ἀλλ' οὐ γὰρ εἰπεῖν οὐδ' ἐμοὶ τόδ' ἀσφαλές, 905  
 πικρὸν τε τοῖσι τὴν τύχην κεκτημένοις

In Plut. 892. the Ravenna Ms. and three others give ποῖον. In Rhcs. 705. Bacch. 663. no difficulty remains. I read therefore, καὶ γὰρ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη, so that τίνα as well as ποῖα may be referred to ἔπη. Porson. See Monk Hipp. 975.

893. εἰς ὄχλον ἦλθον is mentioned by the Schol. as a various reading. Porson.

894. θ. αὐτόχειρ, death by the hands of each other, of which their own hands will be the instruments: as in Med. 1277. τέκνων—Ἄροτον αὐτόχειρι μοῖρα κτενεῖς.

895. παρὰ Ald. περὶ from Mss. King and others: περὶ νεκροῦς Flor. J. Porson. "Soph. Aj. 839. πεπτῶτα τῷδε περὶ νεοβράντῃ ξίφει. Antig. 1254. κείται δὲ νεκρὸς περὶ νεκρῷ." Valck.

898. "Tiresiæ decet personam de urbe dixisse peritura συγκατασκάπτῃ. Futura tanquam jam præsentia vates considerabant." Valck.

πόλι Ald. πόλις almost all Mss. Again λόγοις τοῖς ἐμοῖς (ἐμοῖσι Cant.) τις Ald.; whence on account of the metre I have transposed τις. Porson.

902. δαιμονοῦντας· κἀνατρέψοντας Ald. the latter in contradiction to the

tenses, the former to the language. Some Mss. κἀναστρέψοντας. Brunck has improperly retained the aor. Porson. The same verb is applied to Eteocles and Polynices by Æschylus, S. c. Th. 1003. ἰὼ, ἰὼ, δαιμονῶντες ἄτῃ.

903. Grotius and King wrongly give τοῦ ἡγαθοῦ from corrupt Mss. The article with ἄ always coalesces into ἄ. Porson. "Cf. Soph. Phil. 457. Ὅπου γ' ὁ χείρων τὰγαθοῦ μείζον σθένει. Hom. Il. A. 576. ἐπεὶ τὰ χερεῖονα νικᾷ. In this passage κρεῖσσον is the same as μείζον, as in many others: Soph. Œd. T. 1378. ἐμοὶ ἔργ' ἐστὶ κρεῖσσον ἄγχινης εἰργασμένα. Eur. Bacch. 666. δεινὰ δρῶσι, θαυμάτων τε κρεῖσσονα. Thuc. ii. 50. γενόμενον κρεῖσσον λόγον τὸ εἶδος τῆς νόσου." Valck.

905. ἀλλ' οὐ γὰρ—. For instances of this aposiopesis see Med. 1063.

οὐδ' ἐμοὶ τόδ' ἀσφ. Πικρὸν τε: thus in Thuc. ii. 1. οὔτε is followed by τε: ἐν φ' (πολέμῳ) οὔτε ἐπεμύγνυντο ἔτι ἀκηρυκτεῖ παρ' ἀλλήλους, καταστάντες τε ξυνεχῶς ἐπολέμουν. Hor. Carm. iii. 1, 35. neque Decedit ærata triremi, et Post equitem sedet atra cura.

906. τοῖσι τὴν τύχην κεκτημένοις,

πόλει παρασχεῖν φάρμακον σωτηρίας  
 ἄπειμι, χαίρεθ'· εἷς γὰρ ἂν πολλῶν μέτα  
 τὸ μέλλον, εἰ χρῆ, πείσομαι· τί γὰρ πάθω;

Κρ. ἐπίσχεσ αὐτοῦ, πρέσβυ. Τει. μὴ 'πιλαμβά-  
 νου. 910

Κρ. μεῖνον· τί φεύγεις μ'; Τει. ἡ τύχη σ', ἀλλ'  
 οὐκ ἐγώ.

Κρ. φράσον πολίταις καὶ πόλει σωτηρίαν.

Τει. βούλει σὺ μέντοι, κούχῃ βουλήσει τάχα.

Κρ. καὶ πῶς πατρώαν γαῖαν οὐ σῶσαι θέλω;

Τει. θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις; 915

Κρ. εἷς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;

Τει. κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.  
 πρῶτον δ' ἐκεῖνο βούλομαι σαφῶς μαθεῖν,  
 ποῦ 'στὶν Μενοικεὺς, ὅς με δεῦρ' ἐπήγαγεν;

Κρ. ὃδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. 920

Τει. ἀπελθέτω νυν θεσφάτων ἐμῶν ἐκάς.

to those who meet with that unhappy lot, τύχην for δυστυχίαν, συμφορὰν, as in Med. 1005. See below, 928.

909. ἢ χρῆ Brunck, from the conjecture of Valck., to which the Ma. Cant. is in some degree favorable, having ἢ χρῆ. Schol. in R. Αἰσχύλος· σὺν ἄλλοις πείσομαι τὸ μόρσιμον, viz. S. c. Th. 269 (=249.) A little before πικρὸν δέ some Mss., and 905. οὐτ' Grot. Brunck, D. perhaps others. Porson.

τί γὰρ πάθω; for what would become of me, if I were to do otherwise? what else can I do? see Hec. 612. "Herod. iv. 118. τί γὰρ πάθωμεν, μὴ βουλομένων ὑμέων τιμωρέειν; Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; οἶμοι. Aristoph. Plut. 603. τί πάθω τλήμων; Æsch. S. c. Th. 1060. τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; Theocr. iii. 24. ὦ μοι ἐγὼ, τί πάθω; In Suppl. 774. the fut. is used, τί πεισόμεσθα; ποῖ φύγωμεν;" Blomf. Gloss. Æsch. Pers. 909.

910. ἐπίσχεσ, sc. σεαυτὸν, stop there: cf. 462. Hec. 906.

911. μ' is added in the second Leyden, K. M. R. Porson.

913. "Formula hæc dicendi βούλεσθαι καὶ οὐ βούλεσθαι, ut aliæ similes, ἀκοῦσαι καὶ οὐκ ἀκοῦσαι, dubitationi indicandæ inserviunt. Itaque μέντοι ad utrumque membrum pertinet, et sensus est: tamen, quod nunc vis, mox noles." Hermann on Viger p. 674.

914. καὶ πῶς—; on the interrogative force of καὶ, see Porson's note on v. 1373. Thus et is used in Latin: Virg. Ecl. i. 27. Et quæ tanta fuit Romanæ tibi causa videndi? See Hoogew. p. 84. ed. Seager.

θέλων Brunck from the membr., and thus M. R. Porson.

916. τί μ' ἄλλο Ald. and some Mss., but more τί μᾶλλον. Grotius τί μ' ἄλλοι. Porson.

921. δὴ for νῦν M. In 923. τοῦτο Ald. Grot. and a portion of the Mss.,

Κρ. ἐμὸς πεφυκὼς παῖς, ἃ δεῖ, σιγήσεται.

Τει. βούλει παρόντος δῆτά σοι τούτου φράσω;

Κρ. κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας.

Τει. ἄκουε δὴ νυν θεσφάτων ἐμῶν ὁδὸν, 925

ἃ δρῶντες ἂν σώσαιοτε Καδμείων πόλιν.

σφάξαι Μειοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας

σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.

Κρ. τί φῆς; τίν' εἶπας τόνδε μῦθον, ὦ γέρον;

Τει. ἄπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. 930

Κρ. ὦ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.

Τει. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.

Κρ. οὐκ ἔκλυον, οὐκ ἤκουσα· χαιρέτω πόλις.

Τει. ἀνὴρ ὃδ' οὐκέθ' αὐτός· ἐκνεύει πάλιν.

Κρ. χαίρων ἴθ'· οὐ γὰρ σῶν με δεῖ μαντευμάτων. 935

Τει. ἀπόλωλεν ἄλήθει', ἐπεὶ σὺ δυστυχεῖς;

Κρ. ὦ πρὸς σὲ γονάτων καὶ γερασμίου τριχός.

but a considerable number rightly τούτου. *Porson*.

927. Μειοικέα, the two last syllables here coalesce, as in 1181. δρῶ| δὲ Τυ|δέα κα| παρασπιστάς πυκνοῦς. *Eur.* Alc. 25. ἱερέα| θανόντων, ὅς νιν εἰς Αἴδου δόμους. The final α is more frequently long, as in 1267. Ἔτεο| κλέα| δ' αἶ, νῦν πόλεως ὑπερμαχεῖς: but occasionally short, as in *Hec.* 870. ξὺν ταῖσδε τὸν ἐμὸν φονεία τι|μωρήσονται, where see *Porson's* note. Consult also *Monk* on *Hipp.* 1148. Alc. 25. In Latin the final α of the accus. is short, *Hor. Od.* I. 12. Unde vocalem temere insecutæ *Orpheæ sylvæ*.

929. τί φῆς; ἐμὸν παῖδ' ἔνεκα γῆς σφάξαι θέλεις; a various reading in the *Schol. Porson*.

τίν' εἶπας τόνδε μῦθον, elliptically for τίς ἐστὶν ὃδε μῦθος ὃν εἶπας, as in *Hec.* 721. τίν' ἀνδρα τόνδ' ἐπὶ σκηναῖς δρῶ θανόντα Τρώων;

930. πέφυκε for ἐστὶ; *Valck.* conjectures πέπηγε, *Reiske* πέφαγκα from φαίνομ, or πέφηκα from φημί.

933. οὐκ ἔκλ. οὐκ ἤκ., for the pres.:

see *Med.* 274. 705. 787. 930. χαιρέτω πόλις, farewell, my country, an euphemism for ἐρρέτω: cf. *Med.* 1040. πόλις is here synonymous with πατρίς in the preceding line: see *Hec.* 281.

934. οὐκ ἔτ' αὐτὸς *Ald.* and *Mss.* *Valckenaer* recommended the article to be added. *Porson*. Ὁ αὐτὸς, the same, should form by crasis αὐτός: *Elmsl.* *Ced.* T. 577. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι. So also ἀλήθεια for ἡ ἀλ. 936.

ἐκνεύει *Schol.* ἐκκλίνει τοῦ σκοποῦ αὐτοῦ, μετατρέπεται, ἐκφέρεται τῆς πρόσθε γνώμης, υποστρέφει εἰς τοῦπίσω, ἀναχωρεῖ, ἔξαρνος γίνεται: cf. 1283.

935. *Ald.* and some *Mss.* θεσπισμάτων from 917. *Porson*.

936. ἡ ἀλήθει' *Ald.* ἡ ἄληθει' others. Again τριχὸς γερασμίου *Brunck* from the *Flor. Ms.* *Porson*.

937. ὦ [λίσσομαι] σὲ πρὸς γον. On this ellipse, see *Med.* 325. *Statius Theb.* x. 619. Nunc humilis genus amplectens, nunc ora canentis Nequicquam reticere rogat.

Τει. τί προσπιτνεῖς με ; δυσφύλακτ' αἰτεῖ κακά.

Κρ. σίγα· πόλει δὲ τούσδε μὴ λέξης λόγους.

Τει. ἀδικεῖν κελεύεις μ' ; οὐ σιωπήσαιομεν ἄν. 940

Κρ. τί δὴ με δράσεις ; παῖδά μου κατακτενεῖς ;

Τει. ἄλλοις μελήσει ταῦτ'· ἐμοὶ δ' εἰρήσεται.

Κρ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνω κακόν ;

Τει. ὀρθῶς μ' ἐρωτᾷς, κεῖς ἀγῶν' ἔρχει λόγων.  
δεῖ τόνδε θαλάμαις, οὗ δράκων ὁ γηγενὴς 945  
ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,  
σφαγέντα, φόνιον αἷμα γῇ δοῦναι χοᾶς,  
Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων,  
ὅς γηγενεῖ δράκοντι τιμωρεῖ φόνον.  
καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' Ἄρην. 950

938. αἰτῇ edd. and almost all Mss. Brunck has edited ἐστὶν for αἰτῇ from Heath's conjecture: γῇ Valck. δυσμάλακτ' Musgr. for δυσφύλακτ'. For αἰτῇ Cant. αἰτεῖς. Suppose we read ἀρκεῖς, in the same sense as *arces*, *repellis*, in Latin? Electr. 1309. οὐκ ἠρκέσατον κῆρας μελάθοις; A Fragment of a Tragic writer in Wetstein's Prol. N. T. ii. p. 6. σφαγὰς οἰκτρὰς ἀρκέσαι. Porson. "Quidni vero αἰτεῖ valere potest deprecari? αἰτεῖ φυλάσσεσθαι κακὰ δυσφύλακτα." Scholef. This seems the only sense that the received reading will admit, although Valck. denies that αἰτεῖ can be so rendered.

939. πολίταις Ald. πόλει δὲ Mss. also λέξεις Brunck from a few. Porson.

940. σιωπήσαιομ' ἄν Ald. σιωπήσαιομεν ἄν Grot. and most Mss.; some erroneously σιωπήσωμεν ἄν. Porson.

944. εἰς ἀγ. ἔρχ. λ. The same words occur in Androm. 233. Cf. Med. 546. ἀμιλλαν γὰρ σὺ προὔθηκας λόγων.

945. θαλάμοις Ald. θαλάμαις Grot. Flor. Leidd. C. J. K. L. quatuor Bodl. Mox 947. φοίνιον multi Mss. Porson.

948. Κάδμω for Κάδμου is Valck.'s conjecture, who cites Soph. Trach. 668.

οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων. Eur. Iph. T. 388. τὰ Ταντάλου θεοῖσιν ἐστιάματα. I have cited Od. A. 553. above in the note on 351. Porson. See the same critic on Orest. 663. "The dat. often accompanies substantives, which are derived from or allied to verbs governing the dat. Hesiod. Th. 93. τοίη τοι Μουσέων ἱερὴ δόσις ἀνθρώποισιν. Herod. vii. 169. ὧ νῆπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέω τιμωρημάτων Μίνως ἔπεμψε μηνίων δακρύματα, on account of the assistance which you afforded to Menelaus, because they said τιμωρεῖν τινί: [cf. 949.] Thuc. i. 73. ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, from ἀντιλέγειν τινί." Matth. Gr. Gr. § 396. "Hymn. in Cer. 349. ὄφρα ἔ μήτηρ Ὀφθαλμοῖσιν ἰδοῦσα χόλου καὶ μήνιος ἀνῆς Ἀθανάτοις παύσειεν." Schæf.

ἐκ μην., on account of, Herod. ii. 152. ἐκ τῆς ὀψιος τοῦ οὐνείρου. Matth. Gr. Gr. § 574.

950. κτήσεσθ' Ald. κτήσεσθ' Grot. with many Mss. As usual, Mss. fluctuate between Ἄρη and Ἄρην. For the future, I shall always adhere to Ἄρην, without noticing it to the reader. Porson.

χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντί θ' αἵματος  
 αἶμ' ἦν λάβη βρότειον, ἔξετ' εὐμενῇ  
 γῆν, ἥ ποθ' ὑμῖν χρυσοπήληκα στάχυν  
 Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν  
 τοῦδ', ὅς δρᾶκοντος γένυος ἐκπέφυκε παῖς. 955  
 σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἴ Σπαρτῶν γένους,  
 ἀκέραιος, ἐκ τε μητρὸς, ἀρσένων τ' ἄπο,  
 οἱ σοί τε παῖδες· Αἴμονος μὲν οὖν γάμοι  
 σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ἥθεος·  
 κεῖ μὴ γὰρ εὐνῆς ἥψατ', ἀλλ' ἔχει λέχος. 960  
 οὗτος δὲ πῶλος, τῇδ' ἀνειμένος πόλει,  
 θανὼν πατρώαν γαῖαν ἐκσώσειεν ἄν.  
 πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισί τε  
 θήσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν,  
 κλεινάς τε Θήβας· τοῖνδ' ἐλοῦ δυοῖν πότμοιν 965  
 τὸν ἕτερον· ἢ γὰρ παῖδα σῶσον, ἢ πόλιν.  
 τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,

953. Brunck has given ἡμῖν from the membr. and Aug. Porson.

955. Here παῖς is transferred as a nomin. to the second clause, which ought to appear as an accus. in the first: δεῖ παῖδα θανεῖν ἐκ γένους τοῦδε, δs κ. τ. λ. The constr. has been noticed on Hec. 759. πρὸς ἄνδρ', δs ἄρχει τῆσδε Πολυμήστῳ χθονός; Statius Theb. x. 607. Martius inferias et sæva effagitat anguis Sacra, cadat generis quicunque novissimus extat Viperei: datur hoc tantum victoria pacto.

957. ἀρσένων τ' ἄπο, Schol. ἀντὶ ἐνικοῦ τὸ πληθυντικὸν εἶπε, ἀντὶ τοῦ ἀκέραιος καὶ ἀπὸ πατρός.

960. Valck. labors much to show that this verse also is spurious. He objects to ἔχειν λέχος, to be betrothed. Then he considers εὐνῆς ἥψατ' as not Attic, although he has himself brought forward instances in which ψάβειν γάμων, εὐνῆς θιγεῖν occur; for, he observes, when thus used, γάμος, εὐνή, λέχος, λέκτρον do not differ. But let

us attend to this distinguished critic again on Hipp. 885. "In versum 953. Phœn. notata mihi satis accurate videbantur disputata; viro clariss. (Heathio) 'levissima sane' videntur: suus cuique gustus est." He evidently did not recollect v. 1026. of the same play, δμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων. Porson.

961. πῶλος. Hesychius: Πῶλος, ἑταῖρα· πῶλους γὰρ αὐτὰς ἔλεγον, οἷον Ἀφροδίτης πῶλους, ἢ τοὺς νέους, καὶ τὰς νέας καὶ παρθένους. Eur. Rhes. 383. Θεὸς, ὃ Τροία, θεὸς αὐτὸς Ἀρης. Ὁ Στρυμόνιος πῶλος ἀοιδοῦ Μούσης ἦκων καταπνεῖ σε: 261. ἐπὶ πῶλον—ἡλυθ' ἔχων στρατείαν, i. e. Helen. Hipp. 548. τὰν μὲν Οἰχαλίᾳ Πῶλον, ἄλυστα λέκτρων, Schol. παρθένον. See Hec. 141. Similarly μόσχος is applied to Polyxena, ibid. 524. Cf. Hor. Od. I. 23.

967. Paraphr. πάνθ', ὅσα παρ' ἡμῶν ἐβούλου μαθεῖν, ἔχεις, ἀντὶ τοῦ ἀκήκοας καὶ κατέχεις. See Med. 730.

πρὸς οἶκον· ὅστις δ' ἐμπύρῳ χρῆται τέχνη,  
 μάταιος· ἦν μὲν ἐχθρὰ σημήνας τύχην,  
 πικρὸς καθέστηχ', οἷς ἂν οἰωνοσκοπῇ· 970  
 ψευδῇ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων,  
 ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον  
 χρῆν θεσπιωδεῖν, ὃς δέδοικεν οὐδένα.

Χο. Κρέον, τί σιγαῖς, γῆρυν ἄφθογγον σχάσας;  
 καί μοι γὰρ οὐδὲν ἥσσον ἐκπληξίς πάρα. 975

Κρ. τί δ' ἂν τις εἴποι; δῆλον οἷγ' ἐμοὶ λόγοι.  
 ἐγὼ γὰρ οὐποτ' εἰς τόδ' εἶμι συμφορᾶς,  
 ὥστε σφαγέντα παῖδα προσθεῖναι πόλει.  
 πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος,  
 οὐδ' ἂν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν. 980  
 μή μ' εὐλογεῖτω τὰ μὰ τις κτείνων τέκνα.  
 αὐτὸς δ', ἐν ὠραίῳ γὰρ ἴσταμαι βίῳ,  
 θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.  
 ἀλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν,

968. ἐμπύρῳ—τέχνη, the art of divining by observations on the flame of the sacrifice; here implying divination generally, as the word οἰωνοσκοπῇ in 970. shows: cf. 853. See Robinson's *Antiq. of Greece* p. 259.

χρᾶται Ald. χρεῖται Cant. χρῇ J. Sed χρῆται Schol. Bodleiani omnes, teste Burtono, C. D. K. L. M. R. duo Leidenses, Eust. II. A. p. 48, 42=36, 46. Idem tamen ex Oreste 696. citat χρᾶσθαι ad Od. A. p. 1396, 42=27, 36. Porson. Thus Tiresias complains in Soph. Œd. T. 324. φεῦ, φεῦ, φρονεῖν ὡς δεινὸν, ἔνθα μὴ τέλη Λύει φρονοῦντι.

969. ἦν μὲν γὰρ Ald. but many Mss. omit γὰρ. Porson.

970. ἐχθρὸς some Mss., whence Valck. would prefer a transposition, πικρὰ—ἐχθρὸς κ. Again from the Flor. Ms. he approves of οἰωνοσκοποῖ. Porson.

975. μὲν pro γὰρ Schol. Leid. pr. μὲν γὰρ Cant. Porson. γὰρ refers to

something suppressed: 'yet why should I ask this? for I also am not less struck with horror.'

976. What should one say? my answer is plain: on the constr. of the adj. in the neuter sing. as a predicate, the subject being in the masc. plur., see Med. 1091.

978. τόνδε for παῖδα J. and the Paraphr. not badly. Porson.

981. Paraphr. μὴ ἐπαινείτω μέ τις, λόγους εὐλόγους λέγων, τὰ μὰ τέκνα συμβουλεύων με κτείνειν. The participle pres. frequently has the force of an attempt or desire to effect any thing: see Med. 11.

983. εἶμι is added by Aldus, but Mss. do not acknowledge it. The Attics indeed often omit it, yet sometimes add it, as above 491. Hec. 306. Porson. Cf. Med. 612. Heracl. 503. ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον, θνήσκειν ἐτοίμη, καὶ παρίστασθαι σφαγῇ.

ἀπόλαστ' ἑάσας μάντεων θεσπίσματα, 985  
 φεῦγ' ὡς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.  
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,  
 πύλας ἐφ' ἐπτά καὶ λοχαγέτας μολών.  
 καὶ μὲν φθάσωμεν, ἔστι σοι σωτηρία  
 ἣν δ' ὑστερήσης, οἰχόμεσθα, κατθανεῖ. 990

Με. ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων;

Κρ. ὅπου χθονὸς τῆσδ' ἐκποδὼν μάλιστ' ἔσει.

Με. οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ' ἐμέ.

Κρ. Δελφοὺς περάσας— Με. ποῖ με χρῆ, πάτερ, μο-  
 λεῖν;

Κρ. Αἰτωλίδ' ἐς γῆν. Με. ἐκ δὲ τῆσδε ποῖ περῶ; 995

Κρ. Θεσπρωτὸν οὐδας. Με. σεμνὰ Δαδῶνης βάθρα;

Κρ. ἔγνως. Με. τί δῆτα ῥῦμά μοι γενήσεται;

985. Most Mss. μάντεως, but Aldus from a superior one μάντεων, which Valck. supports from Statius Theb. x. 717. 'Non me ulli monitus, nec vatū exorsa furentum Solicitant, manesque movent; sibi callidus ista Tiresias natæque canat.' Porson.

986. ἀπαλλαγεῖς Ald. *The tragic writers were partial to the rough and ancient forms, and therefore preferred the first aorists.* Thus Euripides has ἐθρέφθην Hec. 355.; θρεφθῆναι from the same play 600. and κρυφθεῖς from Orest. 42. are cited by Eustathius on Π. E. p. 519, 41. 44=393, 27. 29. θαφθεῖσι, which he notices from Herodotus, will be found in vii. 28. ἐθάφθη must be restored to Simonides, instead of ἐκάμφθη, in Athen. iii. p. 125. D. In the passage quoted above from the Hecuba, the Mss. J. N. have τραφῆναι, and R. in the text, but θρεφθῆναι for a various reading. Two Mss. in Herod. ii. 81. have ταφῆναι for θαφθῆναι. Valck. therefore has rightly restored ἀπαλλαχθεῖς from several Mss.; but becoming rather too confident from success, he endeavors to extirpate that unfortunate aor. from the remains of the tragic writers. This indeed the

metre admits in Æsch. Ag. 344. and Soph. Antig. 428. (422.) but what will he do in Æsch. Prom. 749. ἀπηλλάγη; κρεῖσσον γὰρ εἰς ἀπαξ θανεῖν? He also erroneously asserts, that ἀπαλλαγεῖς or ἀπαλλαγήναι cannot be found even once in Eurip., whereas ἀπηλλάγης is extant in Androm. 593. although that also might admit of emendation without detriment to the metre. But how happened it, that he overlooked two passages in this very play, 601. 1424? Porson. Monk Hipp. 356.

991. ποῦ J. ξένον Cant. M. R. Porson. Cf. Hec. 1062.

993. In οὐκοῦν the signif. of οὐν predominates; in οὐκουν, 1605. that of οὐ: see Hoogew. Part. p. 155. ed. Seager.

994. After περάσας most Mss. with Aldus add φεῦγε. Grotius, C. K. L. and the second Leyden omit πάτερ. But the conjecture of Canter appears better, that φεῦγε should be omitted; for the Ms. in the Public Library, Cambridge, adds it only by correction. καὶ for the Aldine reading πῇ is in several Mss. Porson.

997. τί δῆτ' ἔρυμα Ald. and Mss. which, since the second syllable of ἔρυμα is short, Musgrave would change



Κρ. πόμπιμος ὁ δαίμων. Με. χρημάτων δὲ τίς πόρος;

Κρ. ἐγὼ πορεύσω χρυσόν. Με. εὖ λέγεις, πάτερ.  
 χώρει νυν, ὥς σὴν πρὸς κασιγνήτην μολών, 1000  
 ἧς πρῶτα μαστὸν εἵλκυσ', Ἰοκάστην λέγω,  
 μητρὸς στερηθεὶς, ὀρφανός τ' ἀποζυγεὶς,  
 προσηγορήσων εἶμι, καὶ σώσω βίον.  
 ἀλλ' εἶα, χώρει, μὴ τὸ σὸν κωλύετω.  
 γυναῖκες, ὥς εὖ πατρὸς ἐξεῖλον φόβον, 1005  
 κλέψας λόγοισιν, ὥσθ' ἂ βούλομαι τυχεῖν·  
 ὅς μ' ἐκκομίζει, πόλιν ἀποστερῶν τύχης,  
 καὶ δειλία δίδωσι. καὶ ξυγγνωστὰ μὲν  
 γέροντι, τοῦμόν δ' οὐχὶ συγγνώμην ἔχει,

into τί δὴ τόδ' ἔρυμα. But the reading which I have adopted with Brunck from Valck.'s conjecture is a milder correction. Again Musgr. saw that the whole speech from 999. to 1032. should be assigned to Menæceus. In the Aldine ed. χώρει νυν 1000. and the whole of 1004. is attributed to Creon. *Porson*.

998. πόμπιμος ὁ δ. Schol. ὁδηγὸς ὁ θεὸς, Ζεὺς δηλονότι διὰ τῶν αὐτοῦ χρησμών.

1001. Ἰοκάστης Ald. which might perhaps be defended, but there is no necessity, since most Mss. have the other reading. *Porson*. Ἰοκ. λέγω, I mean *Jocasta*; see note on Hec. 724. Soph. Antig. 198. τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω. "These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles; because as Œdipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξύναιμον." Brasse. "Quem intelligant, ubi res auditori paulo videri poterat obscurior, sic designare solent in Tragediis: Æsch. Cho. 250. καμὲ, τήνδε τ', Ἠλέκτραν λέγω. Soph. Trach. 9. Μνηστὴρ γὰρ ἦν μοι ποταμὸς, Ἀχελῷον λέγω, Ὅς μ'

ἐν τ. Eur. Heracl. 642. Ὡ μῆτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω, Ἐξελθ', ἄκουσον: sic sæpe Soph." Valck.

1003. προσηγορήσων εἶμι for προσηγορήσω, I will say farewell: Hec. 577. οὐκ εἴ τι δώσω τῇ πέρισσ' εὐκαρδίῃ; Suppl. 348. δράσων τὰδ' εἶμι, καὶ νεκροὺς ἐκλύσομαι.

πόλιν σώσω Ald. σώσω πόλιν Grot. which the Schol. acknowledges: βίον almost all Mss. but some σώσω, some σώων: σώζων membr. σώσαι Cant. σώσον J. πόλιν originates from v. 1011. *Porson*.

1004. μὴ τὸ σὸν κωλ. Schol. ὅσον τὸ κατὰ σέ, μὴ γενέσθω κώλυμα: cf. 1009. On the use of pronouns possessive for personal, see Med. 347.

1005. Statius Theb. x. 715. Fraude patrem tacita subit, avertitque timore in.

1007. πόλεως Ald. πόλιν most Mss. and Grotius. *Porson*.

1008. καὶ δ. δίδωσι, sc. ἑαυτὸν, gives way to timidity, as v. 21. ὁ δ' ἡδονῇ δούς.

1009. οὐχὶ συγγνώμην ἔχει, it is by no means excusable: Soph. Trach. 328. But the phrase συγγνώμην ἔχειν more usually signifies to excuse: Eur. Hipp. 116. χρή δὲ συγγνώμην ἔχειν, Εἴ τίς σ', ὅφ' ἤβης σπλάγχχον ἐντονον φέρων, Μάταια βάζει. See Monk's note.

προδότην γενέσθαι πατρίδος, ἥ μ' ἐγείνατο. 1010  
 ὥς οὖν ἂν εἰδῇτ', εἶμι, καὶ σώσω πόλιν,  
 ψυχὴν δὲ δάσω τῆσδ' ὑπερθανεῖν χθονός.  
 αἰσχροὺν γὰρ, οἱ μὲν θεσφάτων ἐλεύθεροι,  
 οὐκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι,  
 στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν, 1015  
 πύργων πάροιθε μαχόμενοι πάτρας ὕπερ.  
 ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδούς,  
 πόλιν τ' ἐμαυτοῦ, δειλὸς ὥς, ἔξω χθονός  
 ἄπειμ'· ὅτου δ' ἂν ζῶ, κακὸς φανήσομαι.  
 μὰ τὸν μετ' ἄστρον Ζῆν', Ἀρην τε Φοῖνιον, 1020  
 ὃς τοὺς ὑπερτείλαντας ἐκ γαίας ποτὲ  
 Σπαρτοὺς ἀνακτας τῆσδε γῆς ἰδρύσατο.  
 ἀλλ' εἶμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων  
 σφάξας ἐμαυτὸν σηκὸν ἐς μελαμβαθῇ  
 δράκοντος, ἐνθ' ὃ μάντις ἐξηγήσατο, 1025

1012. ψυχὴν τε some Mss. *Porson*. Understand ὥστε before the infin. ὑπερθανεῖν.

1013. οἱ μὲν *Ald.* and the greater part of the Mss. εἰ μὲν *Grot.* with others. *Porson*. The omission of εἰ *Valck.* attributes to the vehemence of the speaker. Compare the speech of Macaria in the *Heraclidæ*, 501. sqq.

1016. πατρίδος two Mss. *Porson*. Cf. *Med.* 252.

1020. οὐ μὰ τὸν *Ald.* and some Mss. King from *K.* οὐ τὸν, but μὰ τὸν the greater number, as well as *Plut. T. ii. p. 23. B.* Again Ἀρην τε Φοῖνιον *Ald.* in part correctly. *Porson*. "Μὰ is a particle used for juratory confirmation of something said: by itself it neither affirms nor denies. It is commonly used in negation, οὐ or some other negative word being either expressed or understood. When οὐ is not expressed, ἀλλὰ commonly follows, expressing an opposition, which shows that οὐ is suppressed. Ἀλλὰ sometimes follows at a considerable distance: thus in *Eurip. Ph.* μὰ τὸν μετ' ἄστρον Ζῆν', &c. is in

v. 1020. and ἀλλὰ opposed to the negation is in v. 1023. The ellipsis is supplied in *Aristoph. Ran.* 1214. [1183. ed. *Br.*] where *Euripides* having said that *Oedipus* was a happy man, *Aeschylus* replies, μὰ τὸν Δι', οὐ δῆτ', ἀλλὰ κακοδαίμων. So also in *Vesp.* 169. *Hoogen. Part. p. 101. ed. Seager.* The *Schol.* supplies οὐ ποιήσω τοῦτο. Cf. *Med.* 1055.

τὸν μετ' ἄ. Ζῆνα, *Schol.* τὸν ἡλιόν φασι δεσπότην τῶν ἄστρον, τὸν ὅστις ἐν τοῖς ἄστροις θεόν.

1023. ἐξ ἄκρων ἐπάλξεων *Bruck* from conjecture, and above 1008. εἶδον· ἢ ξ. both badly. *Porson*. "Στὰς ἐξ ἐπάλξεων ἄκρων σφάξας is for στὰς ἐν ἐπάλξεων ἄκρων ἐκεῖθεν σφάξας— Cf. 1107. The same explanation applies to 1238. Ἐτεοκλῆς δ' ὑπῆρξ' ἐπ' ὀρθίου στάθμῃ Πύργου, where ἐπ', a various reading, is to be considered as a gloss." *Schæf.*

1024. Thus *Aldus* and some of the Mss. Others μελεμβαθῇ, μελαμβασῇ. μελεμβαφῇ. *Porson*. *Aesch. Prom.* 227. Ταρτάρου μελαμβαθῆς κευθμῶν.

ἐλευθερώσω γαῖαν· εἴρηται λόγος.  
 στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχρὸν πόλει  
 δάσαν, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.  
 εἰ γὰρ λαβὼν ἕκαστος ὃ, τι δύναιτό τις  
 χρηστὸν, διέλθοι τοῦτο, κείς κοινὸν φέροι 1080  
 πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων  
 πειρώμεναι, τὸ λοιπὸν εὐτυχοῖεν ἂν.

Χο. ἔβας, ἔβας, ᾧ πτεροῦσσα, γᾶς λόχευμα, στροφή.  
 νερτέρου τ' ἐχίδνας,  
 Καδμείων ἄρπαγὰ, 1085  
 πολύφθορος, πολύστονος,  
 μιξοπάρθενος, δάϊον τέρας  
 φοιτάσι πτεροῖς·  
 χαλαῖσί τ' ὠμοσίτοις·  
 Διρκαίων ἄ ποτ' ἐκ 1040

1026. εἴρηται λόγος. On this formula see Hec. 236.

1027. Thus King from the Bodleian Mss., and thus the Leyden, C. D. L. Aldus θανάτου. Porson. Schol. διὰ τοῦ ἐμοῦ θανάτου.

1028. ἀπαλλάξων some Mss. Porson. See Hec. 1179.

1029. Cf. Dem. Olynth. iii. p. 38. καὶ παραχρήμᾳ γε τὴν αὐτὴν σύνταξιν ἀπάντων (λέγω), ὧς ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, οὗτου δέοιτο ἡ πόλις εἰς τοῦθ' ἐτοίμως χρήσιμον ἑαυτὸν παρέχει.

1033. On the commencement of this chorus the Schol. passes the following criticism: πρὸς οὐδὲν ταῦτα· ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι διὰ τὸν θάνατον Μενουκίως, ἢ ἀποδέχεσθαι τὴν εὐψυχίαν τοῦ νεανίσκου. The rule of Horace, A. P. 195. 'Actoris partes chorus, officiumque virile Defendat: neu quid medius intercinat actus, Quod non proposito conducat et hæreat apte,' is more scrupulously observed by Sophocles than Euripides.

πτεροῦσσα. Here and 1057. πτεροῦσα Ald. and Mss. πτερόεσσα J. Porson. Connect πτεροῦσσα with ἄρπαγὰ.

1035. ἄρπαγᾷ Ald. and Mss. I have preferred ἄρπαγὰ with Musgr. Porson. For ἀρπάκτειρα, the abstract for the concrete, as Thuc. ii. 41. τὴν πόλιν παιδεύειν εἶναι τῆς Ἑλλάδος, for παιδεύτριαν. See Matth. Gr. Gr. § 429.

1036. πολύστονος, πολύφθορος Ald. πολυφθόρος, πολύστονος not a few copies; πολύστονος, πολύμοχθος Valck. has improperly edited from others in defiance of the metre, and again μιξοπάρθενον from one Ms. Porson. There does not appear any objection to πολυφθόρος when the word is used as here in an active sense; for we find it sometimes employed passively: Æsch. S. c. Th. 920. ἐρξάτην πολλὰ μὲν πολίτας, ἑένων τε πάντων στίχας Πολυφθόρους ἐν δατ. Soph. Trach. 477. Electr. 10.

1038. φοιτάσι Ald. and most edd. Brunck φοιτάσι correctly, as in C. J. L. φοιτῶσι M. and α written above as

τόπων νέους πεδαίρους  
 ἄλυρον ἀμφὶ μοῦσαν,  
 ὀλομένην τ' Ἐριννὺν,  
 ἔφερεις, ἔφερεις ἄχρα πατρίδι  
 φόνια· φόνιος ἐκ θεῶν,  
 ὃς τάδ' ἦν ὁ πράξας.

1045

ἰάλεμοι δὲ ματέρων,  
 ἰάλεμοι δὲ παρθένων  
 ἐστέναζον οἴκοις·

ἰήϊον βοᾶν, βοᾶν,

1050

ἰήϊον μέλος, μέλος,  
 ἄλλος ἄλλ' ἐπωτότυζε  
 διαδοχαῖς ἀνὰ πτόλιν.

βροντᾷ δὲ στεναγμός,

ἰαχά τ' ἦν ὁμοιος,

1055

a different reading. See Orest. 264. (μανιάσιν λυσσήμασι): and add Herc. F. 177. γήγασι πτεροῖς. Porson. Adj. of the fem. form admit also of a neuter in Latin: Virg. Aen. iii. 54. Res Agamemnonias victriciaque arma secutus.

1041. πεδαίρουσα, Æolic for μεταίρουσα. Æschylus, who from his residence in Sicily was prone to adopt Doric forms, has introduced πεδάρσιος for μετάρσιος even in the regular senarii, Prom. v. 277. where see Blomfield's Gloss.: also on Choëph. 581. where the forms πεδαίχμιοι and πεδάοροι for μεταίχμιοι and μετέωροι occur.

1042. ἄλ. ἀμφὶ μ., during, accompanied by, to the sound of, or simply with, a discordant note: Eur. Alc. 599. χόρευσε δ' ἀμφὶ σὰν κιθάραν, Φοῖβε, ποικιλόθριξ Νεβρὸς, i. e. to your lyre, whilst your lyre was playing. The same sense seems to be expressed above, v. 820. by ἀμουσοτάτοισι σὺν φθαῖς.

1045. Schol. ὁ ἐκ θεῶν ταῦτα πράξας, αὐτὸς φόνιος ἦν. Otherwise ὃς is for ὅστις: (αὐτὸς) ἐκ θεῶν (ἦν) φόνιος, ὅς-

τις ἦν ὁ τὰδε πράξας.

1050, 1. ἦϊον βοᾶν, ἦϊον μέλος, and nothing more, Aldus. Grotius has restored the true reading. Most Mss. (and perhaps Eustathius on Il. Δ. p. 500, 43=382, 14. where βέλος is incorrectly edited,) have βοᾶν and μέλος once only. Moreover these lines are transposed by Eustathius and Cant. Porson.

1052. ἄλλ' is a conjecture of Valckenauer's for ἄλλον. As the membr. with others have ἐπωτότυζε, Brunch has edited ἄλλον ἐπωτότυζε. Some Mss. and some edd. incorrectly double the τ: but ὅσοι and ὅσους ought always to be written. Porson. As ὅσους from ὅσοι, so αἰδέω from αἰ, αἰ, ἰδέω from ἰοῦ, &c. see Med. 1344. So probably the adj. ἰήϊος from the exclamation ἰή, ἰή: as suggested by Blomf. Gloss. Æsch. Ag. 144.

1055. Elmsley (Heracl. 752.) proposes ἰαχά and in Med. 149. ἰαχά, in order to correspond better with the antistrophe; otherwise an anapest is equivalent to a spondee.

ὅποτε πόλεος ἀφανίσει  
 ἃ πτεροῦσσα παρθένος τιν' ἀνδρῶν.  
 χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν      ἀντιστρ.  
 Οἰδίπους ὁ τλάμων  
 Θηβαίαν τάνδε γᾶν,      1060  
 τότ' ἀσμένοις, πάλιν δ' ἄχῃ.  
 ματρὶ γὰρ γάμους δυσγάμους τάλας,  
 καλλίνικος ἂν  
 αἰνιγμάτων, ξυνάπτει,  
 μαιίνει δὲ πτόλιν.      1065  
 δι' αἱμάτων δ' ἀμείβει  
 μυσαρὸν εἰς ἀγῶνα  
 καταβαλὼν ἀραῖσι

1056. *ὅτε* Grotius and King; *ὅποτε* Aldus and most Mss.: *πόλεως ἀφανίσειεν* Ald. and Mss. The latter may be retained by reading *γαῖαν* in the antistrophe. But I have given what Musgr. suggested. *Porson*.

1061. *ἀσμένοις*, which Aldus and seven Mss. at least exhibit, is properly defended by Musgr. from Aristophanes, in the *Peace* 581. *ἀσμένοισιν ἦλθες ἡμῖν*, and Soph. *Trach.* 18. *ἀσμένην δέ μοι Ὀκλεινὸς ἦλθε*. *Æsch. Prom.* 23. *ἀσμένῳ δέ σοι Ἡ ποικιλείμων νύξ ἀποκρύψει φάος*. *Porson*. "When the reference of an action to some one with respect to the feeling is implied, the person is put, especially with the verbs *to come*, in the dat., with the participle or adjective which expresses the feeling. *Od. Φ.* 209. *γινώσκω δ', ὥς σφῶϊν ἐλδομένοισιν ἰκάνω Οἰοῖσι δμῶων*, *that you alone longed for my arrival*. Soph. *Æd. C.* 1505. *ποθοῦντι προυφάνης*, *thou comest as I hoped*. *Trach.* 18. *χρόνῳ δ' ἐν ὑστέρω μὲν, ἀσμένην δ' ἐμοί, Ὀκλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς*, *he came, to my delight*. In a similar manner the verbs *εἶναι* and *γίγνεσθαι* are often accompanied by a participle of the verb *to wish*, &c. in the dat.; in which case the participle only, as the leading idea, is translated by the *Eurip. Phæn.*

finite verb. *Od. Γ.* 228. *οὐκ ἂν ἔμογε Ἐλπομένῳ τὰ γένοιτο*, *I had not hoped this*. *Herod ix.* 46. *ἐπεὶ δ' ὦν αὐτὰ ἐμνήσθητε καὶ ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι*, *since we were pleased with your discourse*. *Thuc. vi.* 46. *τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων*, *Nicias expected the events in Segesta*. Soph. *Æd. T.* 1356. *θέλοντι κάμοι τοῦτ' ἂν ἦν*. An imitation of this in Latin occurs *Sallust Jug.* 100. *uti militibus exaequatus cum imperatore labos volentibus esset*. *Tacit. Agr.* 18. *quibus bellum volentibus erat*. *Matth. Gr. Gr.* § 391. *Virg. Geo. i.* 373. *nunquam imprudentibus imber Obsuit*. *Blomfield in Gloss. Æsch. Prom.* 23. observes that this idiom is of most frequent occurrence in Herodotus.

*πάλιν δ' ἄχῃ*, *Paraphr.* *πάλιν δὲ καὶ ὕστερον ἄχῃ ὑπῆρξε διὰ τὰς γεγενημένας ἀπ' αὐτοῦ συμφοράς*.

1062. *γάμους δυσγ.* See Braase on Soph. *Æd. T.* 1204. *Δικάζει τὸν ἄγαμον γάμον πάλαι τεκνοῦντα καὶ τεκνούμενον*. Cf. *Hec.* 610.

*ὁ τάλας* Aldus, contrary to the metre; and certainly several Mss. *Porson*.

1065. *πτόλιν* Aldus and Mss. but *πτόλιν* King from K. *Porson*.

1066. *ἀμείβει* Schol. *ἀμείβεσθαι ποιεῖ, ἐμβαλὼν διὰ καταρῶν τοὺς παῖδας* H

τέκεια μέλεος· ἀγάμεθ', ἀγάμεθ',  
ὃς ἐπὶ θάνατον οἴχεται 1070

γᾶς ὑπὲρ πατρώας,  
Κρέοντι μὲν λιπὼν γόους,  
τὰ δ' ἐπτάπυργα κλειῖθρα γᾶς  
καλλίνικα θήσων.

γενοίμεθ' ὦδε ματέρες, 1075

γενοίμεθ' εὐτεκνοί, φίλα  
Παλλὰς, ἃ δράκοντος αἶμα  
λιθόβολον κατειργάσω,

Καδμείαν μέριμναν  
ὀρμήσας' ἐπ' ἔργον, 1080  
ὅθεν ἐπέσυτο τάνδε γᾶν  
ἄρπαγαῖσι δαιμόνων τις ἄτα.

Αγ. ὦν, τις ἐν πύλαισι δωμαίων κυρεῖ;  
ἀνοίγεται, ἐκπορεύεται Ἰοκάστην δόμων.  
ὦν μάλ' αὖθις· διὰ μακροῦ μὲν, ἀλλ' ὅμως 1085

εἰς φιλονεικίαν.

1070. Juvenal Sat. xiv. 237. *quorum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Menæceus.*

1072. Cf. 1333. Hom. Il. Δ. 107. τῷ μὲν κλέος, ἄμμι δὲ πένθος.

1073. ἐπτάπυλα in some, contrary to the metre. These words are often interchanged, as above 252. 760. below

1094. Porson. Æsch. S. c. Th. 270. "ἐπτατειχεῖς ἐξόδους dicitur pro ἐπτά ἐξόδους τειχέων, ut ἐπτάπυργα κλειῖθρα pro ἐπτά κλειῖθρα πύργων, Eur. Ph. 1078." Blomf. Gloss.

1075. γενοίμεθα δ' Ald. but the Schol. Grot. and Mss. generally omit δ'. Porson.

1076. φίλαι Ald. φίλα almost all Mss. Again in v. 1078. Valck. has edited κατειργάσαι from Mss. But the other reading appears to me, as well as to Brunck, more appropriate, and it is

recognised by Villoison's Schol. on Il. Γ. 354. (κατὰ Ἡρωδιανόν) τὸ (λιθόβολος) προκαροξυνόμενον (σημαίνει) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ' Εὐριπίδῃ ἐν Φοινίσσαις· λιθόβολον αἶμα κατειργάσω. Φοίνικι and εἶμα are edited. Porson.

1079. Καδμείαν μέριμναν, a periphrasis for Κάδμον: thus Ovid Fast. i. 37. Hoc igitur vidit trabeati cura Quirini: Met. i. 47. Sic onus inclusum numero distinxit eodem Cura Dei. Hor. Sat. I. ii. 32. sententia dia Catonis. See above, 55.

1081. ἐπέσυτο for ἐπέσσυτο Cant. Porson. Paraphr. ἀφ' ἧς αἰτίας, ὁρμήσεν εἰς τήνδε τὴν γῆν τις δαιμόνων βλάβη ἐν ἄρπαγαῖς. τουτέστιν ὀργισθεὶς δ' Ἄρης ὑπὲρ τοῦ υἱοῦ αὐτοῦ τοῦ δράκοντος, ἐπήγαγε τὴν Σφίγγα Θηβαίοις, ταύτην γὰρ αὐτὴν δαιμόνων λέγει.

1085. Schol. βραδέως μὲν ἐξέρχῃ, ἀλλ' ὅμως δὲ ἐξελθε.

- ἔξελθ', ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,  
 λήξας ὀδυρμῶν πενθίμων τε δακρύων.  
 Io. ὦ φίλτατ', ἥ που ξυμφορὰν ἥκεις φέρων,  
 Ἑτεοκλέους θανόντος, οὗ παρ' ἀσπίδα  
 βέβηκας αἰεὶ, πολεμίων εἵργων βέλη. 1090  
 τί μοί ποθ' ἥκεις καινὸν ἀγγελῶν ἔπος;  
 τέθνηκεν, ἢ ζῇ παῖς ἐμός; σήμαινέ μοι.  
 Αγ. ζῇ· μὴ τρέσῃς τόδ', ὥς σ' ἀπαλλάξω φόβου.  
 Io. τί δ'; ἐπτάπυργοι πῶς ἔχουσι περιβολαί;  
 Αγ. ἐστᾶσ' ἄθραυστοι, κούκ ἀνήρπασται πόλις. 1095  
 Io. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός;  
 Αγ. ἀκμήν γ' ἐπ' αὐτήν· ἀλλ' ὁ Καδμείων Ἄρης  
 κρείσσαν κατέστη τοῦ Μυκηναίου δορός.  
 Io. ἐν εἰπέ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι  
 οἶσθ', ὥς μέλον μοι καὶ τόδ', εἰ λεύσσει φάος. 1100  
 Αγ. ζῇ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων.  
 Io. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ

1091. ἥκεις—ἀγγέλλων Ald. But ἥκεις Mss. in great number; a few ἀγγέλλων, some ἀγγελῶν, others ἀγγέλων or ἀγγελῶν. Porson. Future participles are generally subjoined to verbs of motion: Hec. 216. Ὀδυσσεὺς ἔρχεται—νέον τι πρὸς σε σημανῶν ἔπος: see the note on 577.

1093. σ', which Barnes has added, is exhibited by C. L. one of the Leyden Mss. and perhaps others: φόβον D. without the pronoun. At one time I conjectured that the reading should be τοῦδ', to be referred to φόβου, and that μὴ τρέσῃς should be placed absolutely, as is often the case in Eurip., Alc. 335. Heracl. 655. 716. Fragm. in Plut. de Sera Num. Vind. p. 549. A. But even μὴ τρέσῃς often governs a case, and it seems rather too forced to put ὥς in this sense after another word. [But see 1104.] However as the Ms. J. has τοῦδ', if this objection could be obviated, I would not reject it, principally in consequence of a pas-

sage of Sophocles in Athenæus iii. p. 99. D. θάρσει· μέγας σοι τοῦδ' ἐγὼ φόβου μοχλός. Cf. Hec. 863(=857.) Porson. Hipp. 1447. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόβον, al. φόβου.

1097. ἀκμήν, on the very point: Bos supplies ξυροῦ from Hom. Il. K. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς: and Herod. vi. 11. ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα. Here κινδύνου appears more obvious from the preceding line.

1100. ὥς μέλον μοι καὶ τόδ', since I am concerned about this also: see Hec. 118.

λεύσσει φάος, whether he is alive: so βλέπω for νίω, Hec. 311. Il. E. 119. οὐδέ με φησὶ Διὶ δὲν ἔτ' ὕψεσθαι λαμπρὸν φάος ἡελίοιο.

1101. Cf. Alc. 9. καὶ τόνδ' ἔσωζον οἶκον εἰς τόδ' ἡμέρας. Med. 55.

1102. Brunck, with some plausibility, conjectures πῶς δ' ἄρ'. Porson. Otherwise γὰρ must be understood in allusion to the assertion of the Mes-

πυλῶν ἀπεστήσασθε πυργηρούμενοι ;  
 λέξον, γέροντα τυφλὸν ὥς κατὰ στέγας  
 ἐλθοῦσα τέρψω, τῇσδε γῆς σεσασμένης. 1105

Αγ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανὼν,  
 πύργων ἐπ' ἄκρων σταῖς, μελάνδετον ξίφος  
 λαιμῶν διῆκε, τῇδε γῇ σωτήριον,  
 λόχους ἐνειμεν ἐπτά, καὶ λοχαγέτας  
 πύλας ἐφ' ἐπτά, φύλακας Ἀργεῖου δορός, 1110  
 σὸς παῖς, ἐφέδρους θ' ἱππότας μὲν ἱππόταις  
 ἔταξ', ὀπλίτας δ' ἀσπιδηφόροις ἐπι,  
 ὥς τῷ νοσοῦντι τειχέων εἴη δορός  
 ἀλκῇ δὲ ὀλίγου· περγάμων δ' ἀπ' ὀρθίαν  
 λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν 1115  
 Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας  
 δρόμῳ ξυνῆψεν ἄστν Καδμείας χθονός.

senger, that the Cadmeans had gained an advantage over the Argives: something of this kind being supplied: *I am surprised at your intelligence*: for how &c. Cf. Med. 236. 731.

1108. λαιμὸν—τῇσδε γῆς Ald. contrary to the greater part of the Mss. From the reading of the membr. πλοῖον, Brunck has edited πλευρῶν. Porson. But in favor of λαιμὸν, cf. 26. 1413.

1113. τῷ νοσοῦντι, sc. μέρει, *the weak part of the wall*: cf. 1187.

1114. Some improperly place a stop after ἀλκῇ. Again τ' Aldus and a part of the Mss.: δ' Grotius with others. Porson. With δι' ὀλίγου understand χρόνου, *quickly*: ὅρ διαστήματος, *close at hand*.

περγάμων: cf. 1192. Pergama, properly *the citadel of Troy*: Æn. ii. 555. Trojam incensam et prolapsa videntem Pergama: hence *any citadel or fortress*.

1115. Thus the Argive army is described by Æschylus, S. c. Th. 88. βοᾷ δ' ὑπὲρ τειχέων Ὁ λεύκασπις ὀρνυται λεώς: and by Sophocles, Antig. 106. τὸν λεύκασπιν ἐξ Ἀργόθεν φῶτα βάντα πανσαγίῃ. Stanley on Æsch.

l. c. supposes that this epithet means only that the shields were *plain*, without any device, as those of the common soldiers generally were: *parmaque inglorius albâ*, Æn. ix. 548. Cf. 1127. But it seems evident that some peculiarity in the armour of the Argives distinguishing them from other Grecian soldiers is indicated, and that it cannot be a general epithet.

1116. Mss. and ancient writers hesitate between Τευμησὸν and Τελμησὸν, not to mention less important variations. That appears to be the more ancient form, which I as well as Valck. have chosen. Porson. See Blomf. Choëph. 555. Statius uses the adj. *Teumessus* for *Thebanus*: Theb. vi. Non aliter tacita juvenis Teumessus iras Mente acuit.

1117. ξυνῆψεν ἄστν, an elliptical expression for ξυν. ἑαυτοὺς εἰς ἄστν: *when near the trench they reached the city with running*: the ellipse of εἰς after verbs of motion is noticed in Med. 12. Eur. Bacch. 132. εἰς δὲ χορεύματα ξυνῆψαν Τριετηρίδων, sc. ἑαυτοὺς. That they crossed the trench will be seen from comparing v. 1204.



παιῖαν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ  
ἐκεῖθεν, ἔκ τε τειχέων ἡμῶν πάρα.

καὶ πρῶτα μὲν προσῆγε Νηϊταῖς πύλαις 1120

λόχον πυκναῖσιν ἀσπίσιν πεφρικότα

ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,

ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,

ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον

χειρουμένην Αἰτωλόν· εἰς δὲ Προϊτίδας 1125

πύλας ἔχῳρει, σφάγι' ἔχων ἐφ' ἄρμασιν

ὁ μάντις Ἀμφιάραος, οὐ σημειῖ' ἔχων

ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὄπλα.

Ὠγύγια δ' εἰς πυλώμαθ' Ἰππομέδων ἀναξ

ἔστειχ', ἔχων σημειῖον ἐν μέσῳ σάκει, 1130

στικτοῖς πανόπτην ὄμμασιν δεδορκότα,

τὰ μὲν ζῦν ἄστρον ἐπιτολαῖσιν ὄμματα

1120. Νηϊταῖς πύλαις. Different chiefs are placed at the respective gates by Æschylus in the Seven against Thebes, in the following order:

1. Tydeus at the Πύλαι Προϊτίδες: 2. Capaneus at the Π. Ἥλεκτραι: 3. Eteoclus at the Π. Νηϊται: 4. Hippomedon at the Π. Ὀγκαῖδες: 5. Parthenopæus at the Π. Βορραῖαι: 6. Amphiaræus at the Π. Ὀμολωῖδες: 7. Polynices at the Π. ἔβδομαι, on which see Porson v. 1150.

1121. Cf. Æn. xi. 601. tum late ferreus hastis Horret ager.

1122. ἔκγονος Ald. in opposition to the greater part of the Mss. Porson. Cf. Blomf. Ag. 365.

1128. ὑβρισμένα Schol. οὐκ ἔχων ἐπὶ τῇ ἀσπίδι σημεία ὑπερήφανα καὶ μετὰ ἀλαζονείας, ὡς τὰ Καπανέως. καὶ παρ' Αἰσχύλῳ (S. c. Th. 588.) τοιαῦθ' ὁ μάντις, ἀσπίδ' εὐκυκλον νέμων, Πάγχαλκον, ἡύδα· σῆμα δ' οὐκ ἐπὶ κύκλῳ. "A thing is sometimes said ὑβρίζεσθαι, which is subjected to the wantonness of luxury: in Xen. Cyr. ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be

οὐδέν τι ὑβρισμένη: whence τὰ ὑβρισμένα is interpreted τὰ ἄγαν πολυτελῆ: Ælian. V. H. i. 31." Viger's Idioms p. 103. ed. Seager.

1130. ἔστηκε Ald. ἔστειχ' membr. and ten other Mss. Porson.

1131. πανόπτην, Argus: Ovid. Met. i. 625. Centum luminibus cinctum caput Argus habebat: Inde suis vicibus capiebant bina quietem: Cetera servabant, atque in statione manebant. He is called by Æschylus S. c. Th. 585. τὸν μυριωπὸν βοῦταν: πανόπτης ibid. 91. is an adj.: καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ. In our passage it seems to require a capital.

στικτοῖς, Schol. τοῖς ἐμπεποικιλμένοις. Valck. objects to this use of the word: 'non enim στικτοὶ ejus oculi, sed ipse στικτὸς propter oculos, ut pavonis cauda; quo poëtæ oculos illius retulere.' Virgil attributes the same device to the shield of Turnus: Æn. vii. 790. At levem clypeum sublatis cornibus Io Auro insignibat, jam setis obsita, jam bos, (Argumentum ingens) et custos virginis Argus.

βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,  
ὥς ὕστερον θανόντος εἰσορᾶν παρῆν.

Ὅμολαῖσιν δὲ τάξιν εἶχε πρὸς πύλαις 1135

Τυδεὺς, λέοντος δέρος ἔχων ἐπ' ἀσπίδι  
χαίτη πεφρικός· δεξιᾷ δὲ λαμπάδα  
Τιτὰν Προμηθεὺς ἔφερεν ὥς, πρήσων πόλιν.

ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις  
Ἄρην προσῆγε· Ποτνιαῖδες δ' ἐπ' ἀσπίδι 1140

ἐπίσημα πᾶλοι δρομάδες ἐσκίρτων φόβῳ,  
εὖ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι  
πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.  
ὁ δ' οὐκ ἔλασσον Ἄρεος εἰς μάχην φρονῶν,  
Καπανεὺς προσῆγε λόχον ἐπ' Ἠλέκτραις πύλαις.

1133. κρύπτοντα, for κρυπτόμενα: Soph. El. 825. ταῦτ' ἐφορῶντες Κρύπτουσιν ἔκκηλοι: CEd. T. 967. ὁ δὲ θανὼν κεύθει κάτω γῆς. See Hec. 906, Med. 106. Matth. Gr. Gr. § 496.

1134. The two former verses Valck. is almost inclined to suspect, although acknowledged by Eust. Il. B. p. 182, 29=138, 25. but this one he decides to be spurious, as well as another 1149. To me both seem undoubtedly necessary to be retained. Porson. With θανόντος understand αὐτοῦ, i. e. Ἴππομέδοντος, and see v. 68.

1136. δέρας in R. in M. as an emendation; also probably Cant. But δέρος Eust. Il. Δ. p. 473, 5. 485, 5=360, 22. 369, 43. See Med. 5. Again ἀσπίδι membr. J. as Brunck has edited, who below 1140. edits ἐπ' ἀσπίδος from conjecture. Porson.

1138. Thus Musgr. has correctly punctuated, for ἔφερεν, ὥς. Porson. From this opinion Scholef. reasonably dissents: 1. Because ὥς is more elegant than otherwise before πρήσων, as below, 1171.: and 2. Because, if this construction were admitted, Tydeus alone of all the chiefs, (except Amphiaræus, in whose case it is easily accounted for) would carry ἄσημα

ἄπλα; for which no good reason can be assigned. It seems therefore better to understand the words as referring to a figure of Prometheus on the shield, bearing a torch, ὥς πρήσων πόλιν. This opinion is confirmed by a reference to the description of the shield of Capaneus, Æsch. S. c. Th. 428, ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον, Φλέγει δὲ λαμπὰς διὰ χερῶν ὤπλισμένη· χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσων πόλιν. Soph. CEd. C. 56. ἐν δ' ὁ πυρφόρος θεὸς Τιτὰν Προμηθεὺς.

1140. Virg. G. iii. 267. quo tempore Glauci Potniades malis membra absumsere quadrigæ. Consult Lempriere's Class. Dict.

1142. στρόφιγξι γ' Ald. and a portion of the Mss. Porson. Schol. ταῖς ἡνίαις, καθὰ δι' αὐτῶν στρέφεται τὸ ἄρμα.

1143. πόρπακα, Schol. τὸ κατὰ μέσον τοῦ ὄπλου ὑπὸ τὸ τοῦ ὀμφαλοῦ κοίλωμα, δι' οὗ καὶ βασανίζεται (leg. βαστάζεται) τὸ ὄπλον, i. e. a ring or thong under the boss through which the arm is inserted in carrying the shield.

δοτε μ. δ. Musgrave compares Statius Theb. x. 653. Ipsa insanire videtur Sphinx galeæ custos.

σιδηρονάτοις δ' ἀσπίδος τύποις ἐπῆν 1146  
 γίγας ἐπ' ὤμοις γηγενῆς ὅλην πόλιν  
 φέρων, μοχλοῖσιν ἐξανασπάσας βία,  
 ὑπόνοϊαν ἡμῖν, οἷα πείσεται πόλις.  
 ταῖς δ' ἐβδόμαις Ἀδραστος ἐν πύλαισιν ἦν, 1150  
 ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν, γραφὴν  
 ὕδρας ἔχων λαιοῖσιν ἐν βραχίοσιν,  
 Ἀργεῖον αὐχμηρ' ἐκ δὲ τειχέων μέσων  
 δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.  
 παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα, 1155  
 ξύνθημα παραφέροντι ποιμέσιν λόχων.  
 καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις

1147. γίγας—γηγ.: cf. 127. γίγαντι γηγενέτι προσόμοιος.

1148. I could scarcely refrain from embracing βάθρων, the reading of the Ms. J. for βία: the *codex Augustanus* had it also, as is evident from the scholion, which ought to be referred to this part, but which Valck. has connected with 1186=1195. Βάθρων. τῶν θεμελίων καὶ τῶν βάσεων. Porson.

1150. ταῖς δ' ἐβδόμαις. Concerning the seven gates of Thebes, the five principal authors, Æschylus, Euripides, Apollodorus, Pausanias, Statius, (for I pay no regard to Hyginus,) do not give quite the same account. The greatest difficulty is in Apollodorus, who plainly makes a distinction between the *Ogygiæ portæ* and the *Oncaïdæ*. Hesychius' authority is to the effect that the *Ogygiæ portæ* and the *Oncaïdæ* were the same: Ὀγκας Ἀθήνας τὰς Ὀγυγίας πύλας λέγει. Æschylus (S. c. Th. 483.) mentions the *Oncaïdæ*, not the *Ogygiæ*; Euripides, Pausanias, and Statius, the *Ogygiæ*, not the *Oncaïdæ*. The *Neitæ*, which Apollodorus omits, all the rest have. Suppose we come to this conclusion, that Pausanias first wrote τὰς Ὀγυγίας ἢ Ὀγκαῖδας, then τὰς Νηίτας in its place, but that Ὀγκαῖδας being omitted, and afterwards restored in the

margin, forced out the other word from its position? Besides *Hebdomæ* is not a proper name of the gates; but Æschylus and Euripides, six gates being expressly mentioned, passed by the last without notice. This is the remainder of the Scholium, which I have quoted on v. 1148. τινὲς δὲ φασὶ τὰς ἐβδόμους πύλας τῆς Βοιωτίας καλεῖσθαι ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίππης, ἀφ' οὗ πᾶσα ἡ Βοιωτία ἐκλήθη. Read τὰς ἐβδόμας πύλας Βοιωτίας καλεῖσθαι. This being premised, I arrange the names of the gates in this order: 1. Προϊτίδες. 2. Ἥλεκτραι. 3. Νηίται. 4. Ὀγκαῖδες ἢ Ὀγύγαι. 5. Βορραῖαι ἢ Ὑψισται ἢ Βοιώται. 6. Ὀμολαῖδες. 7. Κρηναῖαι ἢ Δερκαῖαι. Porson.

1151. γραφὴν for γραφῇ is Valck.'s emendation. Thus also the Ms. J. ἦ being written above. Porson.

1152. Virg. Æn. vii. 657. clypeoque, insigne paternum, Centum angues, cinctamque gerit serpentibus hydram.

1156. παρφέροντι Aldus and a few Mss. πρὸς φέροντι K. Porson.

ποιμέσιν i. e. στρατηγοῖς: Eur. Suppl. 675. ποιμένες δ' ὄχων Τετραδῶν κατῆρχον ἐντεῦθεν μάχης.

1157. μεσαγκύλοις Schol. τοῖς ἀκοντίοις, διὰ τὸ κατὰ μέσον τοῦ ξύλου τὰ

ἑμαρνάμεσθα, σφειδόναις θ' ἐκηβόλοις,  
 πέτρων τ' ἀραγμοῖς· ὥς δ' ἐνικῶμεν μάχῃ,  
 ἔκλαγξε Τυδεὺς, καὶ σὸς ἐξαίφνης γόνος· 1160  
 ᾧ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς,  
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,  
 γυμνῆτες, ἰππεῖς, ἀρμάτων τ' ἐπιστάται·  
 ἦχῃς δ' ὅπως ἤκουσαν, οὔτις ἀργὸς ἦν,  
 πολλοὶ δ' ἐπιπτον κρᾶτας αἵματούμενοι· 1165  
 ἡμῶν τ' ἐς οὔδας εἶδες ἂν πρὸ τειχέων  
 πυκνοὺς κυβιστητῆρας ἐκνενευκότας·  
 ξηρὰν δ' ἔδευον γαῖαν αἵματος ῥοαῖς.  
 ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,  
 Τυφῶς πύλαισιν ὥς τις ἐμπεσὼν, βοᾷ 1170  
 πῦρ καὶ δικέλλας, ὥς κατασκάψων πόλιν.  
 ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ

ἀκόντια ἀγκύλον τι καὶ κοῖλον ἔχειν, ὥς  
 ἂν ἐρεῖδηται ἡ χεὶρ τοῦ πέμποντος. An-  
 drom. 1122. πόλλ' ὁμοῦ βέλη, Οἴστοι,  
 μεσάγκυλ', ἐκλυτοί τ' ἀμφώβολοι. The  
 derivation is more probably from ἀγ-  
 κύλη, the thong by which the javelin  
 was hurled, sometimes used for the  
 javelin itself: Orest. 1484. ὁ μὲν πέ-  
 τρους, ὁ δ' ἀγκυλας, Ὁ δὲ ξίφος πρό-  
 κωπον ἐν χερσὶν ἔχων.

1158. ἐκαβόλοις Aldus, who is too  
 profuse of Doric forms. Porson.

1161. κατεξάνθαι: cf. Med. 1026.  
 Soph. Aj. 726. πέτροισι—καταξανθεῖς.

1163. The conjunction, which Valck.  
 wishes to be omitted, is wanting in  
 the Ms. J. Porson.

1164. ἀργὸς οὔτις ἦν Ald. contrary  
 to most Mss. Porson. Ὅπως in rela-  
 tion to time, occurs again 1469. See  
 Hoogen. p. 134. Seagr.

1166. ἡμῶν δ' Ald.: more Mss.  
 otherwise. Again ἐκνενευκότας for  
 ἐκπεπνευκότας, is a conjecture of Mark-  
 land on Suppl. 692. which is approved  
 of by Valck. on Hipp. 822. and by  
 Brunck. Porson. Κυβιστητῆρες, tum-  
 blers, a term first applied in derision

by Homer, Il. Π. 745. ὦ πόποι, ἡ  
 μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστῇ·  
 750. Ἡ ρὰ καὶ ἐν Τρώεσσι κυβιστη-  
 τῆρες ἔασιν: cf. 742. ὁ δ' ἄρ', ἀρνευ-  
 τῆρι εἰκῶς, Κάππεσ' ἀπ' εὐεργέος  
 δῖφρου, like a dīter. Eur. Suppl. 693.  
 τῶν δὲ, θραυσθέντων δῖφρων, Εἰς κρᾶτα  
 πρὸς γῆν ἐκκυβιστώντων βίᾳ.

1169. Eur. Suppl. 900. παῖς Παρ-  
 θενοπαῖος, εἶδος ἐξοχώτατος, Ἀρκὰς μὲν  
 ἦν· ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς, Παι-  
 δεύεται κατ' Ἀργος: 906. Λόχοις δ'  
 ἐνεστῶς, ὥσπερ Ἀργεῖος γεγῶς, Ἥμυνε  
 χώρα. Aesch. S. c. Th. 543. παῖς Παρ-  
 θενοπαῖος Ἀρκὰς· ὁ δὲ τοιοῦδ' ἀνὴρ  
 Μέτοικος, Ἀργεῖ δ' ἐκτίνων καλὰς τρο-  
 φὰς, Πύργοις ἀπειλεῖ τοῖσδ' ἂ μὴ κρᾶνοι  
 θεός.

1170. βοᾷ Schol. ἀνεβόησε φωνῇ  
 μεγάλη, πῦρ καὶ δικέλλας αἰτῶν.

1171. δικέλλας Grotius, the Leyden  
 Mss., and others probably for δικέλ-  
 λαν. Also κατασκάψω King from Mss.,  
 but the other reading is better. Porson.  
 Cf. 1138.

1172. ἔσχε, stopped, checked: cf.  
 1212. for κατέχω, Bacch. 555. φονίου  
 δ' ἀνδρὸς ὕβριν κατὰσχες.

Περικλύμενος παῖς, λαῖαν ἔμβαλὼν κάρη  
 ἁμαξοπληθῇ, γείσ' ἐπάλξεων ἄπο·  
 ξανθὸν δὲ κράτα διεπάλυνε, καὶ ῥαφὰς 1175  
 ἔρρηξεν ὀστέων, ἄρτι δ' οἴνωπὸν γένυν  
 καθημάτωσεν· οὐδ' ἀποίσεται βίον  
 τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρη.  
 ἐπεὶ δὲ τάσδ' ἐσεῖδεν εὐτυχεῖς πύλας,  
 ἄλλας ἐπήει παῖς σὸς, εἰπόμην δ' ἐγώ. 1180  
 ὄρῳ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς  
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα  
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεων  
 λιπεῖν ἐρίπνας φυγάδας· ἀλλὰ νιν πάλιν,  
 κυναγὸς ὡσεὶ, παῖς σὸς ἐξαθροίζεται, 1185  
 πύργοις δ' ἐπέστησ' αὖθις· εἰς δ' ἄλλας πύλας  
 ἠπειγόμεσθα, τοῦτο παύσαντες νοσοῦν.  
 Καπανεὺς δὲ, πῶς εἴποιμ' ἂν, ὡς ἐμαίνεται·  
 μακρὰύχενος γὰρ κλίμακος προσαμβάσεις  
 ἔχων ἐχάρει, καὶ τοσόνδ' ἐκόμπασε, 1190  
 μὴδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,

Ἐνναλίου L. Again 1178. Μαινάλου  
 χθόνα as a var. reading, Schol. Au-  
 gust. Porson.

1174. Cf. Orest. 1585. ἡ τῷδε θρηγ-  
 κῇ κράτα συνθραύσω σέθεν, ῥήξας  
 παλαιὰ γείσα, τεκτόνων πόνον. Γείσσα,  
 the eaves. Cf. Virg. Æn. ii. 445.  
 Dardanidæ contra turres ac tecta do-  
 morum Culmina convellunt.

1175. διεπάλυνε, *smashed, crushed,*  
*ground to powder,* from πάλη, *flour,*  
*small dust.*

1178. Schol. οὐδὲ ἐπάξει ἑαυτὸν  
 ζῶντα τῇ ἑαυτοῦ μητρὶ τῇ Ἀταλάντῃ  
 κόρῃ τοῦ Μαινάλου, ἡγουν τῇ περὶ τὸ  
 Μαίναλον διατριβούσῃ.

1182. Αἰτωλοῖσιν Ald. Αἰτωλίσιν  
 (or without ν) Grot. and many Mss.  
 Porson. Valck. observes that the  
 tragedians are partial to feminine forms  
 like Αἰτωλίς. See above, v. 140.

εἰς ἄκρον στ., *the highest ridge or*  
*edge,* as στόμα μαχαίρας, στρατοῦ,  
 πολέμου &c. Statius Theb. x. 522.  
 pars ad fastigia missas Exultant hæ-  
 sisse faces.

1183. ὥστε φυγάδας λιπεῖν ἐρ. ἐπ.,  
*so that the flying troops left the heights*  
*of the ramparts.* Eur. El. 210. οὐ-  
 ρείας ἂν ἐρίπνας.

1184. νιν for αὐτούς: this pronoun  
 is found in Pindar and the tragedians,  
 and is of all genders and numbers.  
 See Matth. Gr. Gr. § 146.

1186. τοῦτο παύσαντες ν., *having*  
*stopped this mischief:* cf. 1113. Med.  
 715.

1191. Thus Capaneus is represented  
 as threatening in Æsch. S. c. Th. 423.  
 θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν,  
 Καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς  
 Ἔριν πέδῳ σκῆψασαν ἐκποδὼν σχεθεῖν:

τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.  
καὶ ταῦθ' ἅμ' ἠγόρευε, καὶ πετρούμενος  
ἀνείρφ', ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,  
κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα. 1195  
ἤδη δ' ὑπερβαίνοντα γεῖσα τειχεῶν  
βάλλει περαυνῶ Ζεὺς νιν· ἐκτύπησε δὲ  
χθῶν, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων  
ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,

and again in Eur. Suppl. 498. ὤμοσεν πόλιν Πέρσειν, θεοῦ θέλοντος, ἣν τε μὴ θέλη.

1192. τὸ μὴ οὐ—ἐλεῖν. "The infin. is put with the accus. of the article for the gen. Soph. Antig. 778. τεύξεται τὸ μὴ θανεῖν. After ἔχειν, to withhold, ἔχεσθαι, to withhold one's self. Soph. Œd. T. 1387. οὐκ ἂν ἐσχόμεν τὸ μὴ ποκλείσαι τοῦμὸν ἄθλιον δέμας. Herod. v. 101. τὸ μὴ λεηλατῆσαι σφεας ἔσχε τόδε." Matth. Gr. Gr. § 542. obs. 3.

κατ' ἄκρων π. ἐλεῖν π. "Schol. τὸ παρὰ πεζῷ λόγῳ κατὰκρας, vel κατ' ἄκρας. Thuc. iv. 112. Βρασιῖδας—ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν. Hom. Il. O. 577. κατ' ἄκρης Ἴλιον αἰπεινὴν ἐλέειν. Herod. vi. 20. αἰρέουσι κατ' ἄκρης. Hesych. κατ' ἄκρας ἐλεῖν, τὸ ἐξ ἐφόδου καὶ τὸ αἰφνίδιον: (this explanation belongs rather to κατὰ κράτος.) Sallust. vi pugnandaque capere." Valck. Æsch. Choëph. 679. κατ' ἄκρας ἐνθάδ' ὥς πορθούμεθα: Blomf. compares Virg. Æn. ii. 290. ruit alto a culmine Troja: 603. sternitque a culmine Trojam.

1193. καὶ ταῦθ' ἅμ' ἠγ., καὶ κ. τ. λ. "The Attics would generally write, καὶ ταῦθ' ἅμα λέγων, ἀνείρπε. Eur. Bacch. 1080. καὶ ταῦθ' ἅμ' ἠγόρευε, καὶ πρὸς οὐρανὸν, Καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Electr. 788. Καὶ ταῦθ' ἅμ' ἠγόρευε, καὶ χερὸς λαβὼν Παρήγεν ἡμᾶς." Valck.

1194. "Stat. Theb. x. 843. Ille nec ingestis, nec terga sequentibus usquam Detrahitur telis; vacuoque sub aëre pendens, Plana velut terra

certus vestigia figat, Tendit, et ingenti subit occurrente ruina. Virg. Æn. ii. 443. Hærent parietibus scalæ, postesque sub ipsos Nituntur gradibus, clypeosque ad tela sinistris Protecti objiciunt, prensant fastigia dextris." Valck.

1195. ἀμείβων. Stat. Theb. x. 843. Dixit et alterno captiva in mania gressu Surgit ovans.

ἐνηλάτων Schol. ἀμείβων, ἦγουν διερχόμενος, τὰ ξεστὰ βάθρα, ἦγουν τὰς ξυστὰς βαθμίδας τῶν ἐνηλάτων τῆς κλίμακος, τουτέστι τῶν ὀρθῶν ξύλων, ἐφ' οἷς πεπήγασιν αἱ βαθμίδες. Eur. Suppl. 729. εἰς ἄκρα βῆναι κλιμάκων ἐνήλατα. Hipp. 1229. σύργγες τ' ἄνω Τροχῶν ἐπήδων, ἀξόνων τ' ἐνήλατα, where Monk renders it by the lynch-pins. Eustathius on the contrary defines ἐνήλατα to be the same as βάθρα or βαθμίδες, αἱ ἐνελήλανται τοῖς ὀρθοῖς ξύλοις: and this opinion is confirmed by the passages quoted above. We shall therefore, I think, more correctly consider ἐνήλατα as the steps of the ladder, which are driven into (ἐνελήλανται) the upright pieces, and ξέστ' ἐνηλάτων βάθρα, the smooth footing of the steps, as a periphrasis for ξέστ' ἐνήλατα: also in Hipp. l. c. ἀξόνων ἐνήλατα may denote the spokes.

1196. Cf. Virg. Æn. vi. 592. of Salmoneus, "At pater omnipotens densa inter nubila telum Contorsit, non ille faces, non fumea tædis Lumina, præcipitemque immani turbine adegit." Soph. Antig. 134.

1199. ἐσφ. χωρὶς ἀλλ. Schol. ὡς ἀπὸ σφενδόνης ἐχωρίζετο τὰ μέλη αὐτοῦ ἀπ' ἀλλήλων.

κόμαι μὲν εἰς "Ολυμπον, αἶμα δ' εἰς χθόνα, 1200  
 χεῖρες δὲ καὶ κῶλ', ὡς κύκλωμ' Ἰξίονος,  
 εἰλίσσειτ'· εἰς γῆν δ' ἔμπυρος πίπτει νεκρός.

ὡς δ' εἶδ' Ἀδραστος Ζῆνα πολέμιον στρατῷ,  
 ἔξω τάφρου καθεῖσεν Ἀργείων στρατόν.

οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας 1205

ιδόντες, ἐξήλαυνον ἀρμάτων ὄχους  
 ἵππεῖς, ὀπλῖται, κεῖς μέσ' Ἀργείων ὄπλα  
 ξυνῆψαν ἔγχη· πάντα δ' ἦν ὁμοῦ κακά·  
 ἔθνησκον, ἐξέπιπτον ἀντύγων ἅπο·

τροχοί τ' ἐπήδων, ἄξονές τ' ἐπ' ἄξοσι 1210

νεκροὶ δὲ νεκροῖς ἐξεσωρεύονθ' ὁμοῦ.

πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς  
 εἰς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχὴς  
 ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.

Χο. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1215

γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγώ.

Ιο. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·

1204. στρατῷ having immediately preceded, Brunck prefers Ἀργείων δ-πλα, which however is repeated in 1207. Porson.

1206. Brunck has adopted ὄχοι, the conjecture of Musgr. ὀπλῖται τ' εἰς Scal. Porson. ἀρμάτων ὄχους is a periphrasis for ἀρματα, of which we meet with an instance in Eur. Hipp. 1161. οἰκεῖος αὐτὸν ὤλεσ' ἀρμάτων ὄχος: also in Suppl. 662. ἀρμάτων ὀχήματα. See Hec. 298.

1210. τροχοὶ δ' M. Porson. Cf. Hipp. 1229. ξύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω Τροχῶν ἐπήδων, ἄξόνων τ' ἐνήλατα. Xen. Cyr. vii. 1, 32. ὑπὸ τῶν παντοδαπῶν σωρευμάτων ἐξαλλομένων τῶν τροχῶν.

1211. Cf. 895. Lucret. vi. 1261. Confertos ita acervatim mors accumulat. Virg. Geo. iii. 556. Jamque catervatim dat stragem.

1212. ἔσχομεν Schol. διεκώλυσαμεν,

we have hindered: cf. 1172.

1214. After this line Scaliger adds, undoubtedly from a Ms.: καὶ νῦν γὰρ αὐτὸν (leg. αὐτὴν) δαιμόνων ἔσωσέ τις. Porson.

1216. ἔχοιεν Ald. without meaning: ἔχουσιν almost all Mss. Porson.

εὐτυχὴς εἶην ἐγώ, may my lot be fortunate! cf. 1599. εἴη δ' εὐτυχέστερος βίος. Potter's translation runs thus: "should the Gods conceive kinder intents, I too should share the joy:" but this would require ἂν εἶην in the Greek. These 'kinder intents' the Paraphrast explains to be, τὸ φιλῖαν ἐμβαλεῖν τοῖς νεκροῖς: but the Schol. with more probability comments thus: εἰ οἱ θεοὶ τὰ δίκαια κρίνουσι, καὶ σύμβῃ ἀπολέσθαι τοὺς Θηβαίους: whence ἀμείνονα γνώμην must be understood to mean only a different judgment, one over which mortals can exert no control. Similar is the use of κρείσσων in Eur



παῖδες τε γάρ μοι ζῶσι, κακπέφευγε γῆ·  
 Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων,  
 τῶν τ' Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν, 1220  
 παιδὸς στερηθεὶς, τῇ πόλει μὲν εὐτυχῶς,  
 ἰδία δὲ λυπρῶς· ἀλλ' ἀνελθέ μοι πάλιν,  
 τί τὰπὶ τούτοις παῖδ' ἐμῶ δρασείετον;

Αγ. ἔα τὰ λοιπὰ, δεῦρ' αἰεὶ γὰρ εὐτυχεῖς.

Ιο. τοῦτ' εἰς ὑποπτον εἶπας· οὐκ ἔατέον. 1225

Αγ. μεῖζόν τι χρῆζεις, παῖδας ἢ σεσωσμένους;

Ιο. καὶ τὰπίλοιπά γ' εἰ καλῶς πράσσω, κλύειν.

Αγ. μέθες μ'· ἔρημος παῖς ὑπασπιστοῦ σέθεν.

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ.

Αγ. οὐκ ἂν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1230

Hec. 605. ναυτική τ' ἀναρχία Κρείσσων πυρός.

1218. κακπέφευγε Ald. M. R.; καὶ πέφευγε King. ex Mss. certe; sic enim C. D. L. Leid. pr. κακπέφευγε Grot. Cant. J. K. Flor. Leid. sec. μνηστευμάτων Cant. Porson.

1220. ἀπολαῦσαι: this verb is used in a gen. sense, to suffer the consequences, reap the fruits, good or bad. Il. O. 17. οὐ μὰν οἶδ' εἰ αὖτε κακοῦρραφίης ἀλεγεινῆς Πρώτῃ ἐπαύρηαι, καὶ σὲ πληγῇσιν ἰμάσσω, whether you will first enjoy the fruits of your artifices, i. e. suffer for. See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασείετον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκεύαζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio*, *esurio*, &c. which are derived from the fut. participles *parturus*, *esurus*. There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. To the instances cited at Orest. 1679. add Plato Polit. p. 177, 1. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frft. 184. E. Læmar. Aristides iii. p. 723. ed. Canter. ii. p. 420. Jebb.

Porson. These instances relate to the use of δεῦρο in reference to time, it being properly an adv. of place: see Med. 668.

1226. ἢ παῖδας Aldus. Grotius with most Mss. παῖδας ἢ. Porson.

1227. "Καὶ and γε are usually separated by some other word or words. Their use is in superadding something of more moment to something of less; not waving or setting aside the latter, as γε alone would do, but amplifying and exaggerating the whole: Menel. Ἑλληνικόν τοι τὸν δρόμον τιμῶν αἰεὶ. Tynd. Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν: Eur. Or. 481. *yes; and what is more*, &c. q. d. *what you have said is true, but this is no less true, and of still greater importance.* So Plaut. 1227." Hoogen. p. 87. ed. Seager.

1230. οὐκ ἂν γε Ald. King has discarded the conjunction, with the sanction of Mss.: οὐκ ἂν σε L. M. R. which might admit of vindication, by understanding σε for σοι, which seems to be the case in Iph. Aul. 814. (οἱ μ' αἰεὶ προσκείμενοι Λέγουσ',) a diphthong before a short vowel being incapable of elision: οὐκ ἂν without γε D. You might also read, were it not too far removed from the common reading, οὐκ ἂν τι—κακόν. Porson. Scholef. would



Ιο. ἦν μή με φεύγων ἐκφύγης πρὸς αἰθήρα.

Αγ. αἰ' αἰ' τί μ' οὐκ εἶσας ἐξ εὐαγγέλου  
 φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;  
 τὰ παῖδες τὰ σὰ μέλλετον τολμήματα  
 αἰσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, 1235  
 λέξαντες Ἀργείοισι Καδμείοισί τε  
 εἰς κοινὸν, οἷον μήποτ' ἄφελον, λόγον.  
 Ἐτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς

read σε in this line, and retain γε in the next, where he considers it essential to the sense, and expresses its force thus: *yes, but you shall though, unless, &c.* See Med. 863.

1231. εἰ Ald. ἦν Valck. with Mss. generally. I have also edited με for γε with Musgr. from Cant. M. R. Scal. Brunck's membr. lib. P. Aristoph. Ach. 178. Δεῖ γὰρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Nub. 167. Ἡ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην. Herod. iv. 23. ὃς ἂν φεύγων καταφύγῃ ἐς τοὺτους, ὑπ' οὐδενὸς ἀδικέται. Thus Arch., which Valck. properly approves. Wesseling aptly cites v. 95. Hom. Il. B. 81. Xen. Anab. ii. p. 169, 19. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὗτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι. In these passages by the simple verb the attempt, by the compound the effect is indicated. Porson. Cf. Med. 1293. " Herod. iv. 132. ἦν μὴ ὄρνιθες γενόμενοι ἀναπτήσθε ἐς τὸν οὐρανὸν, — οὐκ ἀπονοστήσετε ὑπίσω. Eur. Or. 1595. ἦν γε μὴ φύγῃς πτεροῖς. Iph. T. 843. δέδουκα δ' ἐκ χειρῶν με μὴ πρὸς αἰθήρα Ἀμπτάμενος φύγῃ." Valck. Supply λέξεις at the commencement of the line.

1232. ἐξ εὐαγγ. φ., after my good news: on this use of the prep. see Hec. 903. 1142. Med. 1180. Livy i. 16. Postquam ex tam turbido die serena et tranquilla lux rediit.

1233. ἀλλὰ (κελεύεις) μην. κ. "Sometimes the infin. requires a word to be supplied which is the opposite to the preceding one, as Herod. vi. 104. ὁ νόμος — ἀνώγει τῷ τὸ αἰεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, Eurip. Phœn.

ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι, sc. κελεύων, the contrary to οὐκ ἔων, as Cic. Fin. ii. 21, 68. Comp. Herod. vii. 143. Thuc. iv. 9." Matth. Gr. Gr. § 534. Soph. Œd. T. 241. τὸν ἄνδρ' ἀπαυδῶ τοῦτον, — Μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινά, — Ὁθεῖν δ' ἀπ' οἴκων πάντας, sc. κελεύων. Here Elmsl. quotes the first Ep. to Tim. iv. 3. κυλούντων γαμῶν, ἀπέχεσθαι βρωμάτων, ἃ θεὸς ἐκτίσεν εἰς μετὰ ληψιν μετ' εὐχαριστίας, where the ellipse is thus supplied in our Translation: 'forbidding to marry, and commanding to abstain from meats.'

1234. " Post μέλλετον e vicino τολμῶν supplendum; nisi quis jungenda consuerit μέλλετον — μονομαχεῖν." Valck. The latter method is much to be preferred: τολμήματα αἰσχιστα will thus be in apposition to μονομαχεῖν: μέλλετον μονομ., ὃ ἐστὶ τολμ. αἰσχ.: see Hec. 1150.

1236. λέξαντες for λέξαντε: see v. 69.

1237. εἰς κοινὸν, in public: Eur. Or. 764. εἰς κοινὸν λέγειν χρή.

1238. Ἐτεοκλῆς προὔπηρξ' edd. Ald. Grot. Musgr.: but Ἐτεοκλῆς, which the metre requires, is found in C. Cant. K. M. R. and doubtless others. Again προὔπηρξ' does not admit a crasis, as Aldus seems to have supposed, but forms an anapest; nor do I believe that this compound was in existence at this period; at least it is no where extant in the Attic poets. Read therefore with most Mss. δ' ὑπῆρξ', which Valck. first restored. For ἀπ' some Mss. have ἐπ', but the received reading is better.

πύργου, κελεύσας σῖγα κηρῦξαι στρατῷ·  
 ἔλεξε δ', ὦ γῆς Ἑλλάδος στρατηλάται, 1240  
 Δαναῶν τ' ἀριστεῖς, οἵπερ ἦλθετ' ἐνθάδε,  
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν  
 ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὑπερ.  
 ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεῖς,  
 μόνος ξυνάψω ξυγγόνῳ τῷ 'μῷ μάχην· 1245  
 καὶ μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος,  
 ἡσώμενος δὲ τῷδε παραδώσω μόνῳ.  
 ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα  
 νείσεσθε, βίοτον μὴ λιπόντες ἐνθάδε,

*Porson.* Cf. 1023. " Verbs which by their nature express rest, are often made to show motion by means of the prepositions ἀπὸ and ἐκ, because an action is at the same time implied, to which the motion properly belongs. Soph. Antig. 411. καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, Il. Ε. 153. Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι Στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου. Eur. Tro. 527. ἀνὰ δ' ἐβόασεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. Phœn. 1238. Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς Πύργου, sc. λέγειν ἐς κοινόν, the verbs remain which have properly the construction with ἐκ or ἀπὸ, although they must be taken immediately after the v. ἴστασθαι." Matth. Gr. Gr. § 596. c.

1239. Schol. κελεύσας τοῖς κήρυξι σιγῇν κηρῦξαι τῷ λαφ. Eur. Heracl. 830. ἐπεὶ δ' ἐσήμεν' ὕρθιον Τυρσηνικῇ Σάλπικγι, sc. ὁ σαλπικγής.

1241. ἀριστῆς here and below, 1260. Brunck has edited from the membr. Several Mss. and Scaliger add the conjunction. *Porson.*

1245. Brunck has admitted μόνῳ, which Valck. conjectured. I prefer the other conjecture alluded to by Valck., μόνῳ for τῷ 'μῷ : [Heracl. 807. ἐμοὶ

μόνος μόνῳ Μάχην ξυνάψας:] for although αὐτὸς is often put for μόνος, (493. 1774.) yet αὐτὸς μόνος is no tautology. Besides Eurip. has designedly repeated this word; for again 1247. Brunck has well restored μόνῳ from his *membranæ*, which reading Scaliger's copy also afforded, in the place of πόλιν, or, as the Mss. Cant. Flor. have it, πάλιν. Euripides amuses himself similarly with the word ἀδικῶ and its derivatives, in Orest. 638. also with κακὸς Alcest. 713. Valckenaer well explains the participle μεθεῖς by ρίψας. *Porson.* Eur. Rhes. 154. ἐγὼ πρὸ γαίης τόνδε κίνδυνον θέλω 'Ρίψας κατόπτης ναῦς ἐπ' Ἀργείων μολεῖν: here, as Valck. remarks, μεθεῖς would afford the same sense: that the verbs are allied in signification is apparent from Eur. Hipp. 356. ρίψω, μεθήσω σῶμα: and Hel. 1412. μεθεῖναι σῶμ' ἐς οἶδμα πόντιον. Photius: κίνδυνον ἀναρρίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων: to run a risk, to stand the hazard of the die.

1248. Ἀργεῖαν Ald. and several Mss. Some Ἀργείων. Ἀργεῖον R. Ἀργεῖοι Brunck from the membr. and thus Scaliger. *Porson.*

1249. Mss. fluctuate between νείσεσθε, as Aldus, νείσεσθε, νείσεσθε, νείσεσθε. But the last is more agreeable to analogy. *Porson.* Cf. Il. Γ. 74. τοὶ δὲ νεέσθων Ἄργος ἐς ἱππόβοτον.

Σπαρτῶν τε λαὸς ἄλλος, ὅσος κεῖται θανάων. 1250  
 τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος  
 ἐκ τάξεων ὤρουσε, κἀπήνει λόγους.  
 πάντες δ' ἐπερρώθησαν Ἀργεῖοι, τάδε,  
 Κάδμου τε λαὸς, ὡς δίκαι' ἡγούμενοι.  
 ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταιχμίοις 1255  
 ὄρκους ξυνῆψαν ἐμμένειν στρατηλάται.  
 ἤδη δ' ἐκρυπτον σῶμα παγχάλκοις ὅπλοις  
 δισσοὶ γέροντος Οἰδίου νεανίαι·  
 φίλοι δ' ἐπόσμου, τῇσδε μὲν πρόμον χθονὸς  
 Σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναῖδων ἄκροι. 1260  
 ἔσταν δὲ λαμπρῶ, χρῶμά τ' οὐκ ἠλλαξάτην,  
 μαργῶντ' ἐπ' ἀλλήλοισιν ἰέναι δόρυ.  
 παρεξιώντες δ' ἄλλος ἄλλοθεν φίλων,

1250. Valck. considers this verse as spurious: δὲ for τε Ald. and some Mss. Many δs for δσος: the second Leyden λαῶν for λαός. At the end some have νεκρός: θανάων is omitted in D. Porson. See Hec. 278. 394.

1251. ἔλεξ' ὁ σὸς δὲ Ald.: but several copies omit the article. Porson. Hipp. 1045. εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ.

1252. ὤρουσε Ald. without the augment, contrary to Mss. Porson.

1253. ἐπερρώθησαν: cf. Hec. 551. Orest. 902. Ἐπερρώθησαν δ' οἱ μὲν, ὡς καλῶς λέγοι, Οἱ δ' οὐκ ἐπῆρουν. The verb is derived from ῥόθος, the dashing of the waves in rowing, and therefore implies a simultaneous shout: hence ἐπὶ ῥόθος, one who rows with another, a helper.

1255. ἐπὶ τοῖσι δ' Ald. Grot. ἐπὶ τοῖσδ' not a few Mss. But Valck. has properly edited ἐπὶ τοῖσδε δ' from the second Leyden, with which the Ms. M. and, apparently, Cant. a m. pr., agree. A similar error occurs in Orest. 888. and above 638. Porson. Ἐπὶ τοῖσδε, on these conditions: see Hec. 715. On the verb σπένδω, see Med. 1137.

1256. στρατηλάτας Ald. et plures

Mss. στρατηλάταις Grot. sed στρατηλάται Leid. uterque et Scaligeri codex. Porson. The order is: καὶ στρατ. ξυνῆψαν ὄρκ. ἐν μετ. ἐμμένειν ταῖς σπονδαῖς, to be supplied from ἐσπείσαντο. See Med. 751.

1259. πρόμαχον χθονὸς J. χθονὸς πρόμον Flor. which in the preceding line for δισσοὶ had οἱ τοῦ from 1379. where on the contrary Scaliger has noted δισσοί. Porson.

1261. χρῶματ' Ald., which Grotius corrected. Porson. Valck. compares Il. N. 279. Τοῦ μὲν γὰρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη. Τοῦ δ' ἀγαθοῦ οὐτ' ἀρ τρέπεται χρῶς, οὔτε τι λήην Ταρβεῖ.

1262. Muretus, cited by Valck., compares Hor. Carm. i. 15, 27. furit te reperire atrox Tydides: and thus renders the line: Hastam furentes mittere alter in alterum.

1263. παρεξιώντες δ' some corruptly: ἄλλοι Ald. Grot. Barnes has edited ἄλλος, and thus several Mss. ἄλλοις J. by a confusion of the two readings. In Aristoph. Plut. 785. ἐνδεικνύμενοι ἕκαστος εὐνοϊάν τινα is still left, although a portion of the Mss. and Suidas v. Φλᾶν, give ἐνδεικνύμενος. Porson. "Ἄλλος ἄλλοθεν involving the

λόγοισι θαρσύνοντες, ἐξηύδων τάδε·

Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας 1265  
τρόπαιον, Ἄργει τ' εὐκλεᾶ δοῦναι λόγον.

Ἐτεοκλέα δ' αὖ, νῦν πόλεως ὑπερμαχεῖς,  
νῦν καλλίνικος γενόμενος, σκήπτρων κρατεῖς.

τάδ' ἡγόρευον, παρακαλοῦντες εἰς μάχην.

μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμᾶς 1270  
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,

idea of the plural is generally accompanied by a verb in that number: II. I. 311. ὥς μή μοι τρύχητε παρήμενοι ἄλλοθεν ἄλλος. Æsch. Ag. 606. ὁλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν Ἐλασκον εὐφημοῦντες. Plat. Charm. in. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκίτου εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also ἡρωτων δὲ ἄλλος ἄλλο ib. p. 107."—Matth. Gr. Gr. § 301.

1264. Thus Aldus, correctly: λόγοισι θαρσύνοντες (—τε C. D.) προσ-  
ηύδων C. D. L. Leid. pr. Brunck from the membr. has edited, λόγοις  
ἐθάρσυνόν τε καὶ ἐξηύδων τάδε. Por-  
son.

1265. ἐν σοὶ, sc. κεῖται or ἐστὶ, it  
depends on you: Herod. vi. 109. ἐν  
σοὶ νῦν, Καλλίμαχε, ἐστὶν, ἢ καταδου-  
λῶσαι Ἀθήνας, ἢ κ. τ. λ. See Med.  
230. Blomf. Pers. Gl. 177. Brasse  
Œd. T. 304.

Ζηνὸς βρ. Tr. Cf. 1487. Eur. He-  
racl. 936. Ἵλλος μὲν οὖν, δτ' ἐσθλὸς  
Ἰόλεως, βρέτας Διὸς τροπαίου καλλί-  
νικον ἴστασαν. Suppl. 647. πῶς γὰρ  
τροπαῖα Ζηνὸς Αἰγέως τόκος ἔστησεν;  
See Potter's Grec. Antiq. Vol. II. p.  
111. 114. In Æn. xi. 7. Æneas is  
represented as fixing up a trophy in  
honor of Mars.

1266. εὐκλεᾶ. "Adj. which have  
a vowel before the termination in Attic  
contract -έα into -ᾶ, not -ῆ: e. g.  
ἀκλεᾶ, ἀκλεᾶ, ὑγιᾶ, ὑγιᾶ. In Ionic  
and Doric the ε which precedes the  
termination -εα is omitted, e. g. δυσ-  
κλέα, II. B. 115. for δυσκλεᾶ from  
δυσκλεῆς. Pind. Ol. ii. 163. εὐκλεᾶς

ὑστοῦς, for εὐκλεᾶς." Matth. Gr. Gr.  
§ 113.

1268. σκήπτρον Ald. σκήπτρων al-  
most all Mss. Porson. κρατεῖς Schol.  
κρατήσεις ἔδει εἰπεῖν νῦν δὲ εἶπε τὴν  
μέλλουσαν νίκην, ὥς ἐνεστῶσαν. ἔθος  
γὰρ τοῖς ἐπιθυμοῦσιν ἰδεῖν τι, εἰ καὶ  
μήπω ἐκεῖνο συνέβη, ὥς παρὸν λέγειν.

1270. μάντεις τε et ἐμπύρους δ' Ald.  
sed δὲ pro τε Mss. non pauci, τ' pro  
δ' plurimi: 1271. ἐναντίαν Schol. et  
pars magna codicum: 1272. δυνῖν  
Cant. mox καὶ τὰ C. κατὰ D. Porson.

1271. ὑγρότητ' ἐναντίαν. Valck.  
and all the commentators profess their  
ignorance of the meaning of these  
words. They seem to indicate some  
unfavourable sign in the fire of the  
sacrifices, and to be in opposition to  
the word ῥήξεις. Potter's account of  
the observations made on such occa-  
sions is as follows: "Good signs were  
such as these: If the flames imme-  
diately took hold of and consumed the  
victim, seizing at once all the parts of  
it. Also if the flame was bright, in  
the form of a pyramid (ἐμπυροῦς ἀκ-  
μᾶς:) if the fire went not out till all  
was reduced to ashes. Contrary signs  
were, when it was kindled with diffi-  
culty, when the flame was divided,  
(ῥήξεις,) when it did not immediately  
spread itself over all the parts of the  
victim, but, creeping along, consumed  
them by little and little; when, in-  
stead of ascending in a straight line,  
it whirled round, turned sideways or  
downwards &c." Vol. I. p. 318. To  
the latter signs the word ὑγρότης,  
which has sometimes the meaning of

ἄκραν τε λαμπράδ', ἥ δυοῖν ὄρους ἔχει,  
 νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.  
 ἀλλ' εἴ τιν' ἀλκὴν, ἥ σοφὸς ἔχεις λόγους,  
 ἥ φίλτρ' ἐπαδῶν, στεῖχ', ἐρήτυσον τέκνα 1275  
 δεινῆς ἀμύλλης, ὥς ὁ κίνδυνος μέγας,  
 κα' παθλα θεινὰ, θάκρυά σοι γενήσεται  
 δισσοῖν στερεΐσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν.

Ιο. ὦ τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος  
 οὐκ ἐν χορείαις, οὐδὲ παρθελεύμασι 1280

*flexibility, and unsteadiness, may probably refer: the ill-boding flickering of the flame.* Valck. cites in illustration Seneca Œd. T. 309. 'Utrumne clarus ignis, et nitidus stetit, Rectusque purum verticem cælo tulit, Et summam in auras fusus explicuit comam? An latera circa serpit incertus viæ, Et fluctuante turbidus fumo labat?' (Compare the two last lines with the expression ὑγρότητ' ἐναντίαν.) Also Statius Theb. x. 593. 'Sanguineos flammarum apices, geminumque per aras Ignem, et clara tamen mediæ fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiti gyro volvi, frangique rubore Demonstrat dubio.'

1272. ἄκραν τε λ. If the apex of the flame was bright and shining, it portended victory; if black and smoky, defeat. Ovid. Ep. e Ponto iv. 9, 53. Surgat ad hanc vocem plena pius ignis ab ara, Detque bonum voto lucidus omen apex.

1275. φίλτρ' ἐπ. Schol. ἀντὶ τοῦ ἐπαδᾶς φίλτρων. Φίλτρον, τὸ φιλίαν ἐμποιοῦν, ὥσπερ μίσσητρον, τὸ ἐμποιοῦν μῖσος, καὶ φόβητρον, τὸ φόβου ποιητικόν, καὶ θέλγητρον, τὸ παρακινεῖν εἰς τέρψιν· ἐνταῦθα δὲ φίλτρον ἀντὶ τοῦ φιλίας, ἵνα ἢ ἐπαδᾶς φιλίας, τουτέστιν εἰς φιλίαν συνάγειν· δυναμένας. Hipp. 480. ἐπαδαὶ καὶ λόγοι θελκτήριοι.

1277. 8. Valck. considers these two lines also spurious, although I doubt whether on sufficient grounds. They are not indeed well connected, as now

read; and that eminent critic is correct in his observation, that τὰθλα could not be written by a tragedian. For the article forms a crasis only with a short, whereas ἀθλον has the first syllable naturally long, being contracted from ἄεθλον. One error Reiske has dexterously removed; I will therefore endeavour to rectify the other. For στερήσῃ he very properly reads στερεΐσῃ: read therefore ΚΑΠΙΑΘΛΑ, and the sentence will run well. No description of error is of more frequent occurrence than when the same or similar lines form different characters. Thus IT, Π, TI, are constantly confounded, or one is absorbed by the other. Philemon in Stobæus xcvi. p. 394. Grot. Καὶ εἶτα μετὰ ταῦτ' εὐθὺς εὐρέθη θανάων. But the word καὶ is not in former edd. of Stobæus, nor acknowledged by Rutgersius Var. Lect. iv. p. 358. Bentley therefore in Philem. p. 126. 148. rightly reads ΕΠΕΙΤΑ. In Aristoph. Pac. 744. Brunck has restored εἰτ' ἀνέροιτο for ἐπ' ἀνέροιτο on the suggestion of Dawes, in opposition to Invernizius, who edited εἰτ' ἐπ' ἀνέροιτο. Porson. The words ἐπαθλα δ. and θάκρυα are in apposition: Eur. Hel. 479. ἦν δὲ δεσπότης Λάβη σε, θάνατος ξενιά σοι γενήσεται.

1280. οὐδ' ἐν Ald. οὐδὲ Grot. and Mss. enough. Porson.

παρθελεύμασι. In Eur. Ion 472. this word signifies the unmarried state: in 1425. the work of a virgin: here, as Maltby observes, probably a company

νῦν σοι προχωρεῖ δαιμόνων κατάστασις·  
 ἀλλ' ἄνδρ' ἀρίστω· καὶ κασιγνήτῳ σέθεν,  
 εἰς θάνατον ἐκνεύοντε, κωλύσαί σε δεῖ,  
 ξὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλοιν θανεῖν.

Αν. τίν', ὦ τεκοῦσα μῆτερ, ἐκπληξιν νέαν 1285  
 φίλοις αὐτεῖς τῶνδε δαμάτων πάρος;

Ιο. ὦ θύγατερ, ἔρρει σῶν κασιγνήτων βίος.

Αν. πῶς εἶπας; Ιο. αἰχμὴν εἰς μίαν καθέστατον.

Αν. οἱ ἐγὼ, τί λέξεις, μῆτερ; Ιο. οὐ φίλ', ἀλλ' ἔπου.

Αν. ποῖ παρθενῶνας ἐκλιποῦς; Ιο. ἀνὰ στρατόν. 1290

Αν. αἰδούμεθ' ὄχλον. Ιο. οὐκ ἐν αἰσχύνῃ τὰ σά.

Αν. δράσω δὲ δὴ τί; Ιο. συγγόνων λύσεις ἔριν.

Αν. τί δρῶσα, μῆτερ; Ιο. προσπιτνοῦς' ἐμοῦ μέτα.

Αν. ἡγοῦ σὺ πρὸς μεταίχμι'· οὐ μελλητέον.

Ιο. ἔπειγ', ἔπειγε, θύγατερ, ὥς, ἣν μὲν φθάσω 1295  
 παῖδας πρὸ λόγχης, οὐμὸς ἐν φάει βίος·

or assembly of virgins. The verb παρθε-  
 νεύομαι occurs below 1651. and signifies  
 to act as becomes a virgin, or to keep  
 within the apartments appropriated to  
 virgins. The interpretation of the Schol.  
 is in conformity with the latter mean-  
 ing: οὐ γὰρ ἐν χορείαις καὶ παρθενῶσιν  
 ἡ παρούσα τύχη, ὥστε καὶ ὄχλον διελθεῖν  
 αἰδεσθῆναι. Thus also Barnes: Non  
 jam modestia, aut virginalis pudoris,  
 rutio habenda est, ne foras egeris;  
 vita enim fratrum tuorum in periculo  
 est. Cf. 1291. οὐκ ἐν αἰσχύνῃ τὰ σά.  
 A similar passage is adduced by Valck.  
 from Eur. Iph. A. 1343. where Iphige-  
 nia having urged, ὦ τεκοῦσα μῆτερ, ἀν-  
 δρῶν ὄχλον εἰσορῶ πέλας· and again,  
 διαχαλατέ μοι μέληθρα, δμῶες, ὥς κρύ-  
 ψω δέμας· Clytemnestra replies, οὐκ  
 ἐν ἀβρότῃ κείσαι πρὸς τὰ νῦν πεπτω-  
 κότα· Ἄλλὰ μέμν', οὐ σεμνότητος ἔρ-  
 γον. Grotius' version is this: Non  
 jam tueri claustra virginis laris, Non  
 jam choreas agere sors patitur tua.  
 Valck. remarks that the mention of  
 dances to Antigone engaged in the

mournful office of attending on her  
 wretched father, is an instance of the  
 want of attention to what is becoming  
 and consistent with his characters  
 which is not unusual in Eurip.

1284. ἀλλήλοισ Ald. ἀλλήλων se-  
 veral Mss. Porson.

1289. τί λέξεις for λέγεις; on this  
 formula, see Hec. 509.

1291. τὰδε C. one of the Leyden  
 Mss. and others for τὰ σά as a various  
 reading. Porson. See Elmsl. Heracl.  
 238. "Eadem loquendi forma legitur  
 in Eurip. Ion 1397. οὐκ ἐν σιωπῇ τὰ-  
 μά· μή με νουθέτει. Quod aliis αἰσ-  
 χύνην ἔχειν, Euripidi dicitur ἐν αἰσχέ-  
 ναις ἔχειν Suppl. 164. cui hoc genus  
 adamatum, οὐκ ἐν εὐμαρεί, οὐκ ἐν ἀσφα-  
 λεῖ, et similia, frequentanti." Valck.

1296. After this line another fol-  
 lows in Aldus, improperly repeated  
 from 990. ἣν δ' ὑστερήσῃς οἰχόμεσθα,  
 καθανῇ. Grotius has omitted it, nor  
 is it found in the Mss. Cant. Flor. K.  
 Leid. sec. One of the Paris Mss.,  
 according to Musgrave, adds: ἐν πολ-

θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι.

Χο.

αἰ̃ αἰ̃ αἰ̃ αἰ̃,

στροφή.

τρομερὰν φρίκα, τρομερὰν φρέν' ἔχω

διὰ σάρκα δ' ἐμὴν

1300

ἔλεος, ἔλεος ἔμολε

ματέρος δειλαίας,

δίδυμα τέκνα, πότερος ἄρα

πότερον αἰμάζει,

ἰὼ μοι πόνων,

1305

ἰὼ Ζεῦ, ἰὼ Γᾷ,

ὁμογενῇ δέραν,

ὁμογενῇ ψυχὰν,

δι' ἀσπίδων, δι' αἰμάτων;

τάλαιν' ἐγὼ, τάλαινα,

1310

πότερον ἄρα νέκυν

ὀλόμενον ἰαχῆσω;

φεῦ δᾶ, φεῦ δᾶ,

ἀντιστροφή.

δίδυμοι θῆρες, φόνιαι ψυχαὶ,

δορὶ παλλόμεναι,

1315

πέσσεα πέσσεα δαΐ'

αὐτίχ' αἰμάζετον.

λοῖς οὐ φέρεται. Porson. See Hec. 1196. on the expression *δύμους ἐν φάει βίος*. Cf. 1100. 1359.

1299. φρίκαν Ald. But φρίκα almost all Mss. Valck. compares φρίκη τρέμουσαν from Troad. 1033. Porson.

1302. ματρὸς Ald. and 1303. τέκνα. Mss. vary. Porson.

1303. δίδυμα τέκνα: the Schol. supplies διὰ. It may also be the nomin. for the gen., as in Thuc. ii. 47. Πελοποννήσιοι καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν. Od. M. 73. οἱ δὲ δύο σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. See Matth. Gr. Gr. § 358.

πότερος agrees in sense but not in gender with τέκος: thus Hom. Il. X.

84. φίλε τέκνον. Anacr. βρέφος μὲν Ἑσπερὶ φέροντα τόξον. Cf. 1590.

1307. 8. ὁμογενᾶ Ald. But this Dorism is not admitted, except where the termination follows a vowel, as above, 1266. εὐκλεᾶ. Mss. therefore correctly exhibit, some ὁμογενῇ, others with a slight error ὁμογενή. Porson.

1311. Stanley on S. c. Th. 661. by a forced conjecture proposes ἀρᾶ, comparing v. 65.

1315. 8. παλλ. Schol. ἀντὶ τοῦ τὸ δόρυ κατ' ἀλλήλων πάλλουνσαι, ἢ ἐπὶ πόλεμον κινηθεῖσαι.

1316. πέσσεα, for σώματα, carcasses, by anticipation; cf. 1715.







πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας  
γούους.

Κρ. οἶμοι, τί δράσω; πότερ' ἑμαυτὸν, ἢ πόλιν 1330  
στένω δακρύσας, ἣν πέριξ ἔχει νέφος  
τοσοῦτον, ὥστε δι' Ἀχέροντος ἵεναι;  
ἑμός τε γὰρ παῖς γῆς ὅλῳλ' ὑπερθανῶν,  
τοῦνομα λαβὼν γενναῖον, ἀνιάρῳ δ' ἑμοί.  
ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἑλῶν 1335  
αὐτοσφαγῇ δύστηνος ἐκόμισ' ἐν χερσίν·  
βοᾷ δὲ δῶμα πᾶν· ἐγὼ δ' ἦκω μέτα

1329. λόγους Ald. but almost all Mss. γούους. The same discrepancy occurs in Orest. 1020. Porson.

1330. Cf. Soph. Œd. C. 1254. οἶμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ Πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων Πατρὸς γέροντος; In our passage the sense appears to require the fut. στενω.

1331. νέφος: cf. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει: Hec. 396. τοῖον Ἑλ—λάνων νέφος ἀμφὶ σε κρύπτει.

1332. τοιοῦτον Ald. τοιοῦτο some edd. and Grotius. Valck. has restored τοσοῦτον from the second Leyden, which also the Mss. Cant. M. Scal. P. exhibit. I am surprised that ἵεναι should have remained so long without correction in the end of the verse. Musgrave was the first and, I fear, the only editor who restored ἵεναι from the lib. P. Scaliger noticed the same reading, probably from a Ms.; for it is found in C. J. L. With the same error Aldus had edited ἵεναι above 1262. Porson. The first syllable in ἵεναι, to send, from ἵημι, is long, (Med. 888.) but in ἵεναι, to go, from ἵημι, short: ὥστε ἵεναι δι' Ἀχ., for the purpose, with the inevitable consequence of impelling it to destruction.

1334. The subst. ἀνία or ἀνίη generally lengthens the penultima, sometimes shortens it, as in four instances adduced by Ruhnken Epist. Crit. ii. p. 276. to which he might have added Hermesianax in Athenæus xiii. p. 599.

B. quoted by himself p. 208. Theognis 841. 870. Sappho in Brunck's Analecta i. p. 54. Pindar N. i. 81. The verb ἀνιάω or ἀνιάζω in the epic poets generally has the second long, as also in Soph. Antig. 319. The verb ἀνιῶ in Aristophanes shortens the penultima in three instances, and lengthens it in one, Eq. 348. It is shortened also by Antiphanes in Stobæus cxiv. p. 585, 36. cxi. p. 609, 21. (475. 501. Grot.) The second syllable in ἀνιάρῳ is always shortened, if I mistake not, by Euripides and Aristophanes; by Sophocles Antig. 316. it is lengthened. But the third syllable is invariably long, of which however Grotius seems not to have been aware, inasmuch as in his ed. of Stobæus C. p. 419. where Orest. 224. is quoted, he has left ἀνιάρῳ as a diiambus. Porson.

1335. κρημνῶν ἐκ δρ. Schol. δεῖ νοεῖν ἔσω τῶν τειχέων τὸν σηκὸν τοῦ δράκοντος εἶναι· πῶς γὰρ εἶχε τὸ σῶμα ἀναλαβεῖν ὁ Κρέων, τῶν πολεμίων παρακαθημένων; The constr. is: ὃν ἄρτι αὐτοσφ. ἐκ κρ. δρ. δύστ. ἑλῶν ἐκ. ἐν χ., self-slain by precipitating himself from the heights that impend over the dragon's cave.

1336. δύστηνον Ald. δύστηνος Mss. with great consistency; and thus King has edited. Porson.

1337. Ald. most corruptly, ἦκω μεταστέλλων ἀδελφὴν Ἰοκάστην. Victorius in quoting the passage V. L. X. 20. first added γραῖαν, after him Gro-

- γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως  
 λούσῃ προθῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.  
 τοῖς γὰρ θανούσι χρὴ τὸν οὐ τεθνηκότα 1340  
 τιμὰς δίδόντα, χθόνιον εὖ σέβειν θεόν.
- Χο. βέβηκ' ἀδελφὴ σὴ δόμων ἔξω, Κρέον,  
 κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί.
- Κρ. ποῖ, καπὶ ποίαν ξυμφορὰν; σήμαινέ μοι.
- Χο. ἤκουσε τέκνα μονομάχῳ μέλλειν δορὶ 1345  
 εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ.
- Κρ. πῶς φῆς; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,  
 οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τάδ' εἰδέναι.
- Χο. ἀλλ' οἴχεται μὲν σὴ κασιγνήτῃ πάλαι·  
 δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον, 1350  
 ἥδη πεπρᾶχθαι παισὶ τοῖσιν Οἰδίπου.

tius, both from Mss. as appears by the collation of others. Many copies have also γέρων. After *βοᾷ* Valck. prefers *τε* for *δέ*. *Porson*. Cf. *Hec.* 719. *Med.* 5. *Alc.* 47. *δάμαρτ' ἀμείψας*, *ἦν σὺ νῦν ἤκεις μέτα*. *Suppl.* 670. *ἡμεῖς ἤκομεν νεκροὺς μέτα θάψαι θέλοντες*.

1339. Cf. 1681. *Hec.* 611. *ὥς παῖδα λουτροῖς τοῖς παννυστάτοις ἐμὴν Λούσω, προθῶμαί θ'*. See *Travels of Anacharsis*, II. p. 130. *Virg. Æn.* vi. 218. *corpusque lavant frigentis, et ungunt*: *Fit gemitus: tum membra toro defleta reponunt*.

1340. Thus *Aldus* and Mss. Thus also *Grotius* in his *Phœnissæ*; but in *Stobæus* p. 515. *τοῖς γὰρ τεθνώσι*, which he seems to have taken from Mss.; for the first ed. of *Stobæus* has *τεθνηκόσιν*. But the tenses are sufficiently consistent with each other according to the received text. Again for *εὐσεβεῖν* I have written with *Valck.* *εὖ σεβεῖν*. The matter cannot be reduced to a certainty; however, the tragic writers seem to have said *εὖ σεβεῖν θεοὺς*, and *εὐσεβεῖν εἰς θεοὺς*. *Porson*. The distinction is evident: *εὐσεβεῖν*, as *Valck.* observes, is the same as *εὐσεβῆς εἶναι*, and therefore cannot take an accus. after it, except by the inter-

vention of a preposition.

1342. *Κρέων* *Leid.* pr. *χρεών* *L.* In some *σὴ Κρέον ἔξω δόμων*, which *Brunck* has adopted, *Κρέον* being changed into *Κρέων*. *Porson*.

1343. *Schol.* *κόρη τε Ἀντιγόνη, κοινῇ ἐξόδῳ τῆς μητρὸς· ἅμα τῇ μητρὶ καὶ ἡ Ἀντιγόνη ἐξῆλθε*.

1346. *ὑπερ*: *Valck.* gives the preference to *πέρι*: as in similar expressions, 424. *στρωμνῆς ἐς ἀλκὴν οὐκ ἦλθομεν πέρι*: 527. *τυραννίδος πέρι Κάλλιστον ἀδικεῖν*: but sums up his argument thus: "*Nostro loco si non posuit Euripides, βασιλικῶν δόμων πέρι, voluisse videtur evitare sonum, Græcis auribus ingratum, versuum similiter desinentium in δορὶ et πέρι*."

1347. *ἀγαπάζων* *Schol.* *ἐπιμαλούμενος, περιέπων*. *Valck.* suspects the genuineness of this word, it not being found in any other passage of a tragic writer. *Homer* uses it, *Od.* Π. 17. *ὥς δὲ πατὴρ δὲν παῖδα φιλὰ φρονέων ἀγαπάζει*.

1348. *τόδ'* *Ald.* But *τάδ'* most Mss. with *Grotius*. *Porson*.

1351. *ἀγῶνα—πεπρᾶχθαι*. *Porson* on *Orest.* 837. observes that no other writer has used the phrase *ἀγῶνα πρὸς*.

- Κρ. οἷμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,  
σκυθρωπὸν ὄμμα καὶ πρόσωψιν ἀγγέλου  
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.
- Αγ. ᾧ τάλας ἐγὼ, τίν' εἶπω μῦθον, ἢ τίνας λόγους;  
οἰχόμεσθ'. Κρ. οὐκ εὐπροσώποις φροιμίοις ἄρ-  
χει λόγου. 1356
- Αγ. ᾧ τάλας, δισσῶς αὐτῷ, μεγάλα γὰρ φέρω κακά.
- Κρ. πρὸς πεπραγμένοισιν ἄλλα πῆμασιν λέγεις ἔτι;
- Αγ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον.
- Κρ. ἔαί' μεγάλα μοι θροεῖς πάθεα καὶ πόλει. 1360
- Αγ. ᾧ δώματ' εἰσηκούσατ' Οἰδίπου τάδε,

σειν, but it is supported by v. 1372. πῶς καὶ πέπρακται διπτύχων παιδων φόνος;

1353. The common reading is πρόσ-  
ωπον. But, in order to avoid similar  
terminations, I have preferred πρόσ-  
ωψιν with D. Barocc. 3.; which is also  
intimated by πρόσωψιν in R. Similarly  
Sextus Empiricus viii. 57. thus cites  
Orest. 250. τὰς αἱματώδεις καὶ δρακον-  
τώδεις κόρας, contrary to Mss. and Eu-  
stath. Il. I. p. 770, 55=678, 26. Por-  
son.

1354. ὅς ἡμῖν Ald. ὅς πᾶν Grotius  
with all Mss. How confidently would  
the patrons of anapests have triumphed  
over their opponents, if Mss. had  
coincided with the Aldine ed., or the  
Phænissæ had been preserved in it  
alone. Porson.

1355. τίνα λόγον Ald. R. τίνας λό-  
γους Grot. and the greater number of  
Mss. The Ms. J. exhibits an amusing  
reading, τίν' εἶπω λόγον τίνας γόους.  
Yet suppose that Eurip. wrote, μῦθον  
ἢ τίνας γόους, and that afterwards λό-  
γον being placed over μῦθον between  
the lines gave the origin to the read-  
ing in Aldus? See above 1329. Por-  
son. Cf. Orest. 154.

1356, ἀρχῇ Ald. Valck. has ad-  
mitted ἀρχῇ from Barnes's conjecture;  
and moreover decides that οἰχόμεσθ',  
which the Mss. assign to Creon, should  
be given to the messenger. In J. cor-

ruptly φυνμένοις, but correctly ἀρχῇ, as  
also a Ms. of Musgrave's. Porson. See  
Hec. 159. 179. The word φροιμίοις  
manifestly alludes to οἰχόμεσθα: as  
Hipp. 568. ΦΑΙ. ἐξεργάσμεθα. ΧΟ.  
Ξιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.  
Herc. F. 538. Ἀπολλων, οἷοις φροιμίοις  
ἄρχει λόγου;

1358. πρὸς πεπραγμένοις ἄλλοις πῆ-  
μασι, λέγεις δὲ τί; Thus Ald. πεπραγ-  
μένοισιν some Mss. with Grotius. For  
ἄλλοις some ἄλλοισι, for λέγεις Flor.  
λέγειν. Brunck has edited, partly  
on Valck.'s, partly on Musgrave's con-  
jecture, ἄλλο—λέγεις ἔτι; I have made  
a nearer approach, in my opinion, to  
the characters, by editing ἄλλα, which  
being by a common error wrested into  
ἄλλοι, [see Med. 44.] the copyists  
out of that made ἄλλοις, in order to  
fabricate some kind of construction.  
Moreover Canter, in writing πῆματα  
for πῆμασι, seems to have found this  
reading in his copy. Again τῆς ἀδελ-  
φῆς Ald. but σῆς Grot. and Mss. Por-  
son.

1360. Thus Ald., αἰ αἰ or αἰ αἰ  
others: πάθεα καὶ πόλει θροεῖς Grot.;  
but the other arrangement is better.  
Porson, The verse is a dimeter doch-  
miac.

1361. εἰσακούσατ' Ald. but in oppo-  
sition to almost all Mss. Before παί-  
δων understand περὶ, as Soph. Antig.  
1182. ἦτοι κλύουσα παιδὸς, ἢ τύχῃ.

παίδων ὁμοίαις ξυμφοραῖς ὀλωλότων ;

Χο. ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν.

Κρ. οἴμοι ξυμφορᾶς βαρυποτμώτατας·  
οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ.

1365

Αγ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.

Κρ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα ;

Αγ. τέθνηκ' ἀδελφὴ σὴ δυοῖν παῖδοιν μέτα.

Χο. ἀνάγετ', ἀνάγετε κωκυτὸν,

ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χερσῶν.

1370

περᾶ: which some have needlessly endeavoured to alter. *Porson*. Hom. Od. Δ. 115. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας. Il. A. 257. εἰ σφῶϊν τάδε πάντα πυθόλατο μαρναμένοισιν. Soph. CEd. C. 307. κλύων σου δεῦρ' ἀφίξεται ταχύς: Trach. 1124. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἐστίν.

1363. ἐτύγχανον Ald. and all edd., if I mistake not. But ἐτύγχανεν in Cant. K. M. See the note on Orest. 596. *Porson*. Cf. Eur. Hec. 246. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν: Orest. 1120. ὥστ' ἐκδακρῦσαί γ' ἐνδόθεν κεχαρμένην. Æsch. Ag. 524. ὥστ' ἐνδακρῦσαί γ' ὄμμασιν χαρᾶς ὕπο. In such passages γε will be observed to have a peculiar emphasis.

1365. Scaliger remarks that this verse is wanting in the Mss.; and indeed it might be spared without injury. *Porson*.

1366. τούτοισιν Ald. τούτοισί γ' most Mss., correctly, as below, 1578. εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσων: where τέθριππά δ' ἐς (sic) J. τέθριππά τ' ἐς one of the Bodleian: τέθριππά γ' εἰς C. Cant. M. Philemon Corinthia ap. Stob. cvi. p. 567, 52. (cviii. p. 449. Grot.) Εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδοίης κακά, Ἄσμενος ἔχοις ἂν, Νικοφῶν, ἃ νῦν ἔχεις where perhaps we ought to read, εἰ τὰ παρὰ τοῖς ἄλλοισι γ' εἰδείης κακά. The word εἰδοίης, which the Ms. D. exhibits also in our passage, is a barbarism. For the Attics have no indicative εἶδω, but form the opt. and subj. as if from εἶδημι. But

Hermann well observes on Aristoph. Nub. 399. (401.) that the copyists often improperly add, and often omit this particle. For in that instance two Mss. of good repute give οὐ γὰρ δὴ δρῦς γ' ἐπιорκεῖ. In Soph. Aj. 1378. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται, both the Junta edd. and the Trin. Ms. have σὸν γὰρ ἄρα: read therefore, σὸν γ' ἄρα τοῦργον. Above γὰρ ἄρ' for γ' ἄρ' L. *Porson*. The passage below, 1577. supplies the ellipse to this line, δι' ὁδύνας ἂν ἔβας, εἰ καὶ κ. τ. λ. Schol. τί ἐρεῖς; ἢ τριτάλας γένοιο δηλονότι. *Porson*'s adoption of the reading τούτοισί γ' for τούτοισιν is vindicated by Iph. T. 866. εἰ σὸν γ' ἀδελφὸν, ὦ τάλας, ἀπώλεσας: Ion 961. εἰ παῖδα γ' εἶδες χεῖρας ἐκτείνοντά μοι: unless the insertion of καὶ supersedes that of the particle γε.

1367. Some Mss. give δυσποτμώτερα and above βαρυποτμώτατας: δυσποτμώτατα M.: ο erroneously for ω, Aldus in both places. Since πρόμος, τέκνον, and similar words have the first syllable short according to the principles of the Attic dialect, it follows, that βαρυποτμώτατος, δυσποτμώτερος, εὐτεκνώτατος (Hec. 585. 624.) must have the antepenultima long. Menander Misumeno ap. Plut. de Divit. Amor. p. 525. A. Ἀπολλων, ἀνθρώπων τιν' ἀθλιώτερον Ἐόρακας; ἄρ' ἐρῶντα δυσποτμώτερον; where Wyttenbach's conjecture, κάρωντα, would destroy the metre. *Porson*.

1370. ἐπὶ κᾶρα τε J. membr. Scal. *Porson*.

Κρ. ὦ τλῆμον, οἶον τέρμον', Ἰοκάστη, βίου,  
γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς ἔτλης.  
πῶς καὶ πέπρακται διπτύχων παίδων φόνος,  
ἄρ᾽ αἰ γῶνισμ' Οἰδίπου; σήμαινέ μοι.

Αγ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονὸς 1375

Λευκ. κτ. χ. for κτύπους λευκοπηχέων  
χ. as in Bacch. 1196. οὐ δικτύοισιν,  
ἀλλὰ λευκοπήχεσι χειρῶν ἀκμαῖσι.

1371. τέρμα without elision Ald.  
C. D. L. membr.: τέρμον', which  
Barnes has restored from the conjecture  
of some critic, is produced by  
Burton from Voss 1.: but he wrote,  
I imagine, Voss 2. For the Florentine  
Ms., according to Valck., has  
τερμονίαις ὀκλάστη: τέρμα (sic) R.  
τέρμ' Ἰοκάστη τοῦ βίου Grot. from a  
Ms.; for thus it stands in the second  
Leyden, and nearly so in K. Should  
any one prefer this, I wish him nothing  
worse than to read in Orest. 490. (for  
some Mss. give ἐξέπνευσ') Ἐπεὶ γὰρ  
ἐξέπνευσ' Ἀγαμέμνων τὸν βίον. Porson.  
See Porson's Suppl. p. viii.

1372. Thus Ald. Grot. membr. R.  
and, I think, J. L. Σφιγγὸς τ' αἰνιγ-  
μοὺς C. D. Leid. pr. Σφιγγὸς τ' αἰνιγ-  
μῶν M. Σφιγγὸς αἰνιγμοὺς τ' Flor. K.  
Leid. sec., whence Valck. has need-  
lessly deduced αἰνιγμοῦ τ'. The mean-  
ing is: *Sphingis ænigma Jocastæ at-  
tulit infelicem cum vitæ tum nuptiarum  
finem*. Thus in Il. Δ. 155. Agamem-  
non exclaims, θάνατόν νύ τοι ὄρκι'  
ἔταμνον. *Fædus, quod pepigi, tibi  
mortis causa est*. Porson. *What a  
termination of your life, and of your  
marriage, have you suffered from the  
enigma of the Sphinx!* "Frequently  
the subst. which is put in apposition  
to another, contains not so much an  
explanation or fuller determination of  
the former, as the operation or design  
of it." Matth. Gr. Gr. § 533. obs. 2.

1373. καὶ πῶς all edd. before Valck.;  
and thus K. R.; perhaps also the se-  
cond Leyden; πῶς δὲ Flor., whence  
Valck. has edited, πῶς δῆ. But δὲ is  
a gloss, as is manifest from its being

Eurip. Phæn.

written above in C. Other Mss. to a  
great number have πῶς καί, the Bod-  
leian, C. Cant. D. J. L. M. Brunck is  
silent as to the membranæ, and has  
tacitly edited πῶς δῆ. The reading  
καὶ πῶς is faulty on this ground, that  
it generally implies an objection or  
contradiction, as in 1367. The sense  
is, *tell me moreover, how &c.* Thus  
the conjunction is usually subjoined to  
the interrogatives τίς, πῶς, ποῖ, ποῦ,  
ποῖος: Hec. 519. Πῶς καὶ νιν ἐξεπρά-  
ξατ'; ἄρ' αἰδοῦμενοι; 1055. ποῖ καὶ με  
φυγᾷ Πτώσσουσι μυχῶν; Alc. 846.  
Ποῦ καὶ σφε θάπτει; Aristoph. Pac.  
1288. τοῦ καὶ ποτ' εἴ; Soph. Aj. 1290.  
ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; Trach.  
339. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι  
βάσιν; Brunck's version is, *Quid est  
verò? cur meum sistis gradum?* A  
sense which I fear the words cannot  
admit. The first ed. of the Scholia  
has, Τοῦ κε τήνδ' ἐφίστασαι (not ἐφί-  
στασθαι, as Brunck) βάσιν. Read  
therefore and point thus, τί δ' ἐστὶ;  
τοῦ καὶ τήνδ' ἐφίστασαι βάσιν; Some-  
times δὲ is inserted between the first  
word and καί, as Hec. 1191. τίνα δὲ  
καὶ σπεύδων χάριν Πρόθυμος ἦσθα; An-  
drom. 396. τί δέ με καὶ τεκεῖν ἐχρήν;  
Iph. A. 1202. τίς δὲ καὶ προσβλέψεται  
Παίδων σ' ὅτων ἂν προθέμενος κτάνης  
τινά; Soph. Antig. 772. Μόρῳ δὲ ποίῳ  
καὶ σφε βουλεύει κτανεῖν; 1314. Ποίῳ  
δὲ κάπελῶσατ' ἐν φοναῖς τρόπῳ; These  
instances will also amply vindicate  
Hippol. 92. Οὐκ οἶδα τοῦ δὲ καὶ μ'  
ἀνιστορεῖς περί; with which passage  
Brunck has unskilfully meddled. Por-  
son. Æsch. Ag. 269. Ποίου χρόνου δὲ  
καὶ πεπόρθηται πόλις;

1374. ἀρ᾽ αἰ γ. Oid., *pugna inter  
fratres e diris Œdipi imprecationibus  
coorta*; cf. 65.

οἷσθ'· οὐ μακρὰν γὰρ τειχέων περιπτυχαί,  
 ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα.  
 ἐπεὶ δὲ χαλκίοις σῶμ' ἐκοσμήσανθ' ὅπλοις  
 οἱ τοῦ γέροντος Οἰδίου νεανίαί,  
 ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον, 1380  
 ὥς εἰς ἀγῶνα, μονομάχου τ' ἀλκὴν δορός.  
 βλέψας δ' ἐς Ἄργος ἦκε Πολυνείκης ἀράς·  
 ὦ πότνι Ἥρα, σὸς γὰρ εἰμ', ἐπεὶ γάμοις  
 ἔζευξ' Ἀδράστου παῖδα, καὶ ναίω χθόνα,  
 δός μοι κτανεῖν ἀδελφόν, ἀντήρη δ' ἐμὴν 1385  
 καθαιματῶσαι δεξιὰν νικηφόρον.  
 Ἐτεοκλέης δὲ, Παλλάδος χρυσάσπιδος  
 βλέψας πρὸς οἶκον, ἤϋξατ' ὦ Διὸς κόρη,

1376. οὐ μακρὰν—ὥστε, for οὐ μακροτέρω or μακρότεραι ἢ ὥστε: Eur. Andr. 80. Γέρων ἐκείνος, ὥστε σ' ὠφελεῖν παρὼν, he is too old to help you if he were here. See Matth. Gr. Gr. § 448. b.

1378. χαλκίοις Ald. χαλκοῖς in not a few Mss. χαλκίοις Grot. J. K. Leid. sec. Scal. ἐκόσμησαν Ald., but the other reading is in Grot. and Mss. Porson.

1380. The absurd line, which used to follow, I have expunged, on the suggestion of Valck.: Δισσὼ στρατηγὼ καὶ διπλῶ στρατηλάτα, which Heath ineffectually defends, King and Musgr. uselessly correct. Porson.

1381. μονομαχοῦντ' Ald. a reading made up of two others, μονομάχον τ' (which the Bodleian Mss., C. D. L. and King's ed. exhibit), and μονομάχου τ', which Pierson saw to be the true reading, and Scaliger noticed from a Ms. Valckenaer compares v. 1345. above, Heracl. 822. μονομάχου δι' ἀσπίδος Διαλλαγὰς ἔγνωσαν οὐ τελουμένας. I will add the passage from Aristoph. Phœn. in Athen. iv. p. 154. E. in a little more corrected state than Heringa has given it: Ἐς Οἰδίου δὲ

παῖδε, διπτύχῳ κόρῳ, Ἄρης κατέσκηψ', ἐς τε μονομάχου πάλης Ἀγῶνα νῦν ἐστᾶσι: (σθῆναι εἰς ἀγῶνα, as ἐς δίκην ἔστην Iph. T. 968. στάντα ἐς ἀρχὴν Herod. iii. 80. εἰς ἔριν ἔστης Archias Anthol. iii. 8, 3. ἐς κρίσιν Ἰστασθε Julian. Cæs. p. 319. B.) Porson.

1383. σὸς γὰρ εἰμ'. Juno was the tutelary divinity of the Argives: Hom. Il. Δ. 51. Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλεις, Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκῆνη. Virg. Æn. i. 24. veterisque memor Saturnia belli, Prima quod ad Trojam pro caris gesserat Argis.

1385. Cf. 766. In the single combat between Paris and Menelaus, the latter thus prays, Il. Γ. 351. Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε. Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον.

1386. I have erased the three lines, which Aldus and Mss. add after this, in conformity with the judgment of Valck.: Αἰσχιστον αἰτῶ στέφανον, δημογενὴ κτανεῖν. Πολλοῖς δ' ἐπῆει δάκρυα τῆς τύχης, δση, Κᾶβλεψαν ἀλλήλοισι διαδόντες κόρας. Porson.

1388. ἤϋχετ' Ald. ἤϋξατ' several Mss. Porson.

δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς  
 εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, 1390  
 κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν.  
 ἐπεὶ δ' ἀφείθη, πυρσὸς ὥς, Τυρσηνικῆς  
 σάλπιγγος ἡχή, σῆμα φοινίου μάχης,  
 ᾗξαν δρόμημα δεινὸν ἀλλήλοισι ἐπι.  
 κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν, 1395

1392. I have thus punctuated with Musgrave. The vulgar reading is, ἀφείθη πυρσὸς, ὥς. But the tragic writers feign that the Tyrrhenian trumpet was in use in the heroic ages: Æsch. Eum. 570. Soph. Aj. 17. Rhes. 991. Porson. See v. 1118. above: Παιᾶν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ: Heracl. 830. Ἐπεὶ δ' ἐσήμην' ὀρθίον Τυρσηνικῇ Σάλπιγγι: Tro. 1266. Χωρεῖτε, Τρώων παῖδες, ὀρθίαν ὅτ' ἂν Σάλπιγγος ἡχὴ δῶσιν ἀρχηγοὶ στρατοῦ. Virgil follows the tragic writers in representing Misenus as serving the office of trumpeter to Hector and Æneas: Æn. iii. 239. dat signum speculâ Misenus ab altâ Ære cavo: vi. 164. Misenum Æoliden, quo non præstantior alter Ære ciere viros. Homer never expressly mentions trumpets as being in use in the Trojan war, although his allusions show that the invention was prior to the age in which he lived: Il. Σ. 219. Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ Ἄστυ περιπλομένων δηῖων ὑπὸ θυμοραϊστέων Ὡς τότε ἀριζήλη φωνή γένοιτ' Αἰακίδαο. Φ. 388. Ἀμφὶ δὲ σάλπιγξε μέγας οὐρανός. Potter (Grec. Antiq. Vol. II. p. 78.) states on the authority of the Schol. on our passage and others, that "the ancient Grecian signals were lighted torches thrown from both armies by men called πυρφόροι or πυροφόροι, who were priests of Mars, and therefore held inviolable; and having cast their torches, had safe regress; whence of battles fought with transport of fury, wherein no quarter was given, it was usual to say, οὐδ' ὁ πυρφόρος ἐσώθη, (Herod. viii. 6.)

Not so much as a torch-bearer escaped." The oldest authority cited by Potter in favor of this custom is Lycophron, Cass. 1295. ἔχθρα δὲ πυρσὸν ἤρεν ἡπείροις διπλαῖς, a merely figurative expression, from which nothing certain can be deduced. The πυρφόροι in Xen. de Rep. Lac. xiii. 2. were attendants on the king, who, when the sacrifices were favorable, took fire from the altar, and preceded the army, carefully preserving it from extinction. Musgrave denies that any vestige of the custom of throwing a torch as the signal for battle can be traced in the relics of the ancients; and considers it a mere invention of some grammarian in illustration of this passage, as it was formerly erroneously punctuated. His suggestion appears more probable, that the combatants are compared to competitors in a race, in which a torch was thrown as the signal for starting (Aristoph. Ran. 131. Ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ); and this idea is supported by the subsequent line, ᾗξαν δρόμημα δεινὸν ἀλλήλοισι ἐπι. Prevost agrees in this opinion, and thus translates the passage: *A peine la voix bruyante de la trompette Tyrrhénienne, comme le flambeau dans l'arène, a rempli l'air de son éclat.* The connexion between light and sound is shown by the use of the verb λάμπω, Soph. Œd. T. 187. Παιᾶν δὲ λάμπει στονόεσσά τε γῆρυς δμᾶνλος: where see Dr. Brasse's note. 1394. ἀλλήλους Cant. M. not badly. Porson. δρόμημα is governed by κατὰ understood: see above, v. 300.



ξυνῆψαν, ἀφρῶ διάβροχοι γενειάδας  
 ἦσσαν δὲ λόγχαις· ἀλλ' ἐφίζανον πύκλοις,  
 ὅπως σιδήρεος ἐξολισθάνοι μάτην.  
 εἰ δ' ὅμμι' ὑπερσχὸν ἵτυος ἄτερος μάθοι,  
 λόγχην ἐνώμα στόματι, προφθῆναι θέλων. 1400  
 ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρώμασιν  
 ὀφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόρυ.  
 πλέων δὲ τοῖς ὀρῶσιν ἐστάλασσ' ἰδρῶς,

1396. ἔγχη, which Aldus adds after ξυνῆψαν, is omitted in Mss. and by Greg. Naz. ii. p. 28. D. Κάπροι δ' ὅπως, θήγοντες ἀγρίαν γένυν, 'Ὡς ἂν μῆψωμαι τι τῆς τραγῳδίας, (observe the metrical knowledge of the good Bishop), Λοξὸν βλέποντες ἐμπύροις τοῖς ὀμμασι, ξυνῆπτον from whence Valck. conjectures, that in our passage a senarius had been read by Gregorius, Λοξὸν βλέποντες ἐμπύροις ὀμμασι, and compares Stat. Theb. xi. 530. (Fulmineos veluti præceps cum cominus apros Ira tulit, strictisque erexit pectora setis; Igne tremunt oculi, lunataque dentibus uncis) Orasonant:—Sic avidi incurrunt.) Porson.

1398. ἐξολισθάνοι all edd. and Mss. I have replaced the form, which seems to have been the only one in use with the ancients. Sophocles in Suidas v. 'Ὡς· Θαυμαστὰ γὰρ τὸ τόξον ὥς ὀλισθάνει. An unknown comic writer in Plut. Erot. p. 769. B. Οἰκειότητα δ' ἐμβλέπων ὀλισθανον. Dawes has instanced the former passage. Moreover, even in prose and in writers of no great antiquity this form not unfrequently occurs, as in Plut. ii. p. 405. F. ὀλισθανεν. Perizonius has restored the same from Mss. to Ælian xii. 46. In Pausanias vi. 14. p. 487. as also in Suidas v. Μίλων, ὀλισθανουσι is edited; but the Schol. on Aristoph. Ran. 55. has ὀλισθανουσι. It is surprising, therefore, that ἀπολισθάνοι should have been displeasing to Hemsterhusius in Lucian, Dial. Mar. xv. 2. p. 326. In Aristoph. Pac. 1165. the metre requires οἰδάνοντα for οἰδαί-

νοντα. Porson.

1399. Thus in the combat between Achilles and Hector, the former is represented, Il. X. 321. Εἰσπορεύων χροὶ καλὸν, ὅπη εἴξειε μάλιστα. Valck. also compares Theocr. xxii. 187. Ἐγχεσι μὲν πρᾶτιστα τιτυσκόμενοι πόνον εἶχον, Ἀλλάλων εἶπου τι χροὸς γυμνωθέν ἴδοιεν. Thus also Tarcho in Virg. Æn. xi. 748. partes rimatur apertas, Qua vulnus lethale ferat.

1400. προφθῆναι θέλων, to strike the first blow: Hom. Il. Il. 314. Ἐφθῆ ὀρεζόμενος.

1401. κεγχρώμασιν Hesychius, which Valck. approves; and thus Brunck has edited; but Hesychius acknowledges the other form also. Porson. "Recentior et emollita fuit pronuntiatio κέγχρος et κέγχρωμα: vetus atque asperior, κέρχνος et κέρχνωμα, hæc quoque, nisi fallor, Euripidea." Valck. Cf. Blomf. Æsch. Prom. 697. Potter thus translates the word: the grated openings that adorn the rim: from κέγχρος, the grain called millet; very small perforations. This appears to be the only example of the word.

1402. γίγνεσθαι C. D. Flor. Bodl. Porson. Cf. 490. "Γιγνώσκων et γίγνεσθαι veterem esse verborum scriptiōnem evincit Latinum Gigno. Græcorum obsoleta forma fuit activa multiplex: γένω· γείνω· γίνω· a γένω, γιγένω, γίγγω· sicut a πέτω, πιπέτω, πίπτω· μένω, μιμένω, μίμνω." Valck. See Blomf. Æsch. Prom. 104.

1403. I have edited πλέων for πλείων. [Matth. Gr. Gr. § 135.] For ἐστάλαξ many Mss. have ἐστάλασσ'. Porson.



ἢ τοῖσι δρῶσι, διὰ φίλων ὀρῶδιαν.  
 Ἐτεοκλῆης δὲ, ποδὶ μεταψαίρων πέτρον 1405  
 ἔχρους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος  
 τίθησι· Πολυνείκης δ' ἀπῆντησεν δορὶ,  
 πληγὴν σιδήρῳ παραδοθεῖσαν εἰσιδὼν,  
 κνήμην τε διεπέρασεν Ἀργεῖον δόρυ.  
 στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας. 1410  
 κἂν τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν  
 ὁ πρόσθε τρωθεὶς, στέρνα Πολυνείκους βία  
 διῆκε λόγχῃ, κἀπέδωκεν ἡδονὰς  
 Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.  
 εἰς δ' ἄπορον ἦκων δορὸς, ἐπὶ σκέλος πάλιν 1415  
 χωρεῖ· λαβὼν δ' ἀφῆκε μάρμαρον πέτρον,  
 μέσον τ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἀρης  
 ἦν, κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοι.  
 ἐνθένδε κώπας ἀρπάσαντε φασγάνων,

1405. μεταψάων Grot. Porson.  
 “Anglice verterim ψάω to scrape,  
 ψάω touch, ψάω graze vel raze.”  
 Blomf. Gl. Aesch. Prom. 402. Hesy-  
 chius explains our word by μεταφέρων,  
 endeavoring to remove, to put aside;  
 this sense is deduced from that of  
 rubbing or scraping, the effect of which  
 is to make the surface clear or smooth,  
 to remove obstructions or inequalities.

1409. κνήμης τε Cant. M. Barocc.  
 1. Scal. lib. P. κνήμην δὲ Ald. Por-  
 son. Cf. 26.

1410. ἐπηλάλαξε Schol. erroneously.  
 Porson. ἀνηλάλαξε, raised a shout,  
 at the momentary advantage; ἐπηλά-  
 λαξε would imply shouted on account  
 of something more decisive, shouted  
 for the victory.

1413. λόγχην commonly, which  
 admits of defence, and Valck. has  
 quoted it to defend the vulgar read-  
 ing in v. 1099=1108. But the iota  
 when written at the side is very liable  
 to be changed into ν. Porson. Cf.  
 Med. 6. Διῆκε, as Valck. observes,

means endeavored to penetrate: as in  
 v. 1432. ἐσκύλευέ νιν. In the same  
 sense also κτείνει is used v. 1617. and  
 in Od. Π. 432. οἶκον (sc. Ὀδυσσέως)  
 ἄτιμον ἔδεις, μνάει δὲ γυναῖκα, Παῖδά τ'  
 ἀποκτείνεις.

1415. ὥς δ' Aldus and some Mss.,  
 but few in number. Ὡς is not used  
 for εἰς and πρὸς, except with reference  
 to persons. The first instance of this  
 Atticism occurs in Homer Od. P. 218.  
 Ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν  
 ὁμοῖον. Porson. See Hec. 979. ἐπὶ  
 σκέλος π. χωρεῖ, retreats a step.

1417. μέσον δ' Ald. and many Mss.  
 but the Ms. D. has μέσον τ', which  
 Valck. conjectured. Porson.

1418. κάμακος: see Hec. 137. κά-  
 μαξ is properly the shaft or wooden  
 part of a spear: used by Homer Il.  
 Σ. 563. for a stake by which vines were  
 supported.

1419. ἐνθένδε Valck. for ἐνθεν δέ.  
 Again ἀρπάσαντες Ald. with most  
 Mss. also συμβαλόντες Cant. R. But  
 independently of the dual being bett--

εἰς ταὐτὸν ἦκον, ζυμβαλόντε δ' ἀσπίδας, 1420  
πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.  
καί πως νοήσας Ἑτεοκλῆς, τὸ Θεσσαλὸν  
εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.  
ἀπαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου,  
λαιὸν μὲν εἰς τοῦπισθεν ἀναφέρει πόδα, 1425

than the plural, there is another reason, which I have hinted at on Hec. 347. Soph. Phil. 533. Ἴωμεν ἤδη, προσκύσαντες τὴν ἔσω Ἄοικον εἰσοίκησιν. Eur. Ion 22. Φρουρὰ παραζεύξασα φύλακας σώματος. Read προσκύσαντε and φύλακε. Porson. See Porson's Suppl. p. xiii.

1420. εἰς ταὐτὸν ἦκον, *they met together*, ξυνῆλθον Paraphr.: see the same phrase in Hec. 736. Hipp. 273. Iph. A. 665.

1421. Valck. suspects the correctness of this line: he doubts whether πολὺν ταραγμὸν ἔχειν μάχης is Greek, and does not understand the sense of the participle ἀμφιβάντε. Eustathius explains it by ἀμφοτέρωθεν βάντες ἀντιπάλων δίκην κατ' ἀλλήλων. The entire line appears to have this meaning: *by wheeling about they were keeping up a great din of battle.*

1422. κεῖ πῶς Valckenaer, but καὶ never forms a crasis with εἶ, except in compounded words. Hemsterhusius has fallen into the same error on Lucian i. p. 486. where in the passage of Sophocles, στέργειν δὲ τὰμπέσόντα καὶ θέσθαι πρέπει Σοφὸν κυβευτὴν, ἀλλὰ μὴ στένειν τύχην, he has left the corrupted word untouched, and has erroneously turned the sound reading καὶ into κεῖ. Brunck has adopted both mistakes, Fragm. inc. 28. Read τὰκπεσόντα from Trincavellus. But Hemsterhus. has most successfully restored the mutilated passage of Hesychius under the word κυβευτὴν, where Schow, forgetting to consult the Auctarium, torments himself wretchedly. While treating on the subject of crasis, it will not perhaps be amiss to remind my readers, that καὶ never forms a crasis with αἶ, through ignorance of which

canon Pierson on Mæris p. 105. has doubly committed himself, by reading Κἄει in a line of Pherocrates, in Harpocration, under the word Βωμολόχος Ἐπειθ', ἵνα μὴ πρὸς τοῖσι βωμοῖς πανταχοῦ Ἀεὶ λοχῶντες βωμολόχοι καλόμεθα: in the first place, for the reason specified; next, because *the Attics always make use of pleonasm of this description without the conjunction*, as πανταχοῦ αἶ Hec. 839. Aristoph. Equ. 565. διαπαντός αἶ Pac. 397. ἐνδελεχῶς αἶ Menand. in Ammonius v. ἦς. Porson.

τὸ Θεσσαλὸν σόφισμα. "The inhabitants of Thessaly passed for a treacherous nation, so that false money was called Thessalian coin; and a perfidious action, a Thessalian deceit." Lempriere. Demosth. Olynth. i. p. 15. εἶτα τὰ τῶν Θετταλῶν ταῦτα γὰρ ἄπιστα μὲν ἦν δήπου φύσει καὶ αἶ πᾶσιν ἀνθρώποις: c. Aristocr. p. 657. ὑμεῖς μὲν, ὧ ἄνδρες Ἀθηναῖοι, οὐδένα προὔδωκατε πάποτε τῶν φίλων, Θετταλοὶ δὲ οὐδένα πάποθ' ὄντιν' οὔ. "They invited Xerxes into Greece, and were not ashamed to join Mardonius, after the battle of Salamis, and to serve him as guides in his invasion of Attica; and in the heat of the battle between Athens and Sparta, they on a sudden deserted their allies, the Athenians, and joined the enemy." Tourneil. Eurip. Fr. Inc. cxciv. πολλοὶ παρήσαν, ἀλλ' ἄπιστοι Θεσσαλοί. Thus the art of magic is generally attributed to this people: Horace Carm. i. 27, 21. Quis te solvere *Thessalis* Magus tenenis, quis poterit Deus?

1424. I have given ἀπαλλαγεῖς for ἐξαλλαγεῖς from the Ms. J. Porson.

1425. εἰς τοῦμπροσθεν Leid. pr. μεταφέρει M. R. Leid. sec. ἀναφέρει, as

πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος  
 προβὰς δὲ κῶλον δεξιόν, δι' ὀμφαλοῦ  
 καθῆκεν ἔγχος, σφονδύλοις τ' ἐνήρμοσεν.  
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας,  
 ξὺν αἵματηραῖς σταγόσι Πολυνείκης πιτνεῖ. 1430  
 ὁ δ' ὡς κρατῶν δὴ καὶ νενικηκὼς μάχῃ,  
 ξίφος δικάων ἐς γαῖαν, ἐσκύλευέ νιν,  
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ.  
 ὁ καὶ νιν ἐσφηλ'· ἔτι γὰρ ἐμπνέων βραχὺ,  
 σάζων σίδηρον ἐν λυγρῷ πεσήματι, 1435  
 μόλις μὲν, ἐξέτεινε δ' εἰς ἥπαρ ξίφος  
 Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών.  
 γαῖαν δ' ὁδᾶξ ἐλόντες, ἀλλήλοιν πέλας  
 πίπτουσιν ἄμφω, κοῦ διώρισαν κράτος.

Χο. φεῦ, φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω· 1440  
 τὰς σὰς δ' ἀράς ἔοικεν ἐκπλῆσαι θεός.

Αγ. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

Valck. has edited, many Mss. But since Aldus, and the Mss. C. and L. retain ἀμφέρει, I should not be very reluctant if any one were to restore it, and to read above v. 304. ἀμπέτασον πύλας. Porson. ἀμβήσει Hec. 1245.

1427. προβὰς κῶλον: on the accus. after verbs neuter signifying motion, see Hec. 526. 1054. Scholefield cites from Heracl. 802. ἐκβὰς πόδα.

1428. σπονδύλοις Grot. and some Mss., which is less Attic. Porson.

1429. πλευρὰν in not a few Mss. Porson.

1430. In Statius, Theb. xi. 541. Polynices first, *cui fortior ira, nefasque Justius, alte ensem germani in pectore pressit.*

1433. Cf. 371. "Catull. Carm. lxi. 15. Nos alio mentes, alio divisimus aures: Jure igitur vincemur. Soph. Trach. 276. ἄλλοσ' αὐτὸν ὄμμα, θατέρῳ δὲ νοῦν ἔχοντ'. Eur. Ion 251. Οἴκοι

δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὐσά που: 1370. Ἐκεῖσε τὸν νοῦν δούς." Valck.

1438. λαβόντες M. ἀλλήλων Ald. sed ἀλλήλοιν Cant. Leid. pr. Barocc. unus. Porson. Cf. Pl. B. 417. πολέες δ' ἀμφ' αὐτὸν ἐταῖροι Πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν: Ω. 738. Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας. Virg. Aen. x. 489. Et terram hostilem moriens petit ore cruento: xi. 418. Procubuit moriens, et humum semel ore momordit.

1440. Aldus assigns this verse to the Chorus, and the following one to Creon, but some Mss. both to the Chorus. Οἰδίπου σὸς ὦν Ald. Οἰδίπου δσον Grot. and thus some Mss. Others Οἰδίπου γ' δσον, but Οἰδῖπους δσον correctly in K. and the second Leyden. Porson. See Soph. Œd. T. 405. 739. 1073. 1422. ed. Elmsl.

1441. ἐκπλήσειν Ald. Grot. and a few Mss. Porson.

ὥς γὰρ πεσόντε παῖδ' ἐλειπέτην βίον,  
 ἐν τῷδε μήτηρ ἢ τάλαινα προσπιτνεῖ.  
 τετραμένους δ' ἰδοῦσα καιρίας σφαγὰς, 1445  
 ὤμωξεν ὦ τέκν', ὑστέρᾳ βοηδρόμος  
 πᾶρριμι· προσπιτνοῦσα δ' ἐν μέρει τέκνα,  
 ἔκλα', ἐθρήνει τὸν πολὺν μαστῶν πόνον  
 στένουσ', ἀδελφὴ θ' ἢ παρασπίζουσ' ὁμοῦ  
 ὦ γηροβοσκῶ μητρὸς, ὦ γάμους ἐμούς 1450  
 προδόντ' ἀδελφῶ φιλτάτῳ. στέρνων δ' ἄπο  
 φύσημ' ἀνείς δύστλητον Ἑτεοκλῆς ἀναξ  
 ἤκουσε μητρὸς, κἀπιθείς ὑγρὰν χέρα,  
 Φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἄπο

1443. ἐπεὶ τέκνω πεσόντ' ἐλειπέτην βίον Ald. [cf. Elmsl. Heracl. 710.] ὥς γὰρ πρὸ ἐπεὶ Flor. J. Leid. pr. πεσόντε τέκν' Flor. πεσόντε παῖδ' J. Laud. Leid. pr. ἐλειπέτην multi. Porson. 'Ὡς for ἐπεὶ occurs above, v. 714. See also Soph. Aj. 274.

1445. καιρίους Ald. καιρίας Cant. as a various reading; Leid. pr. M. R. Scal. and to this with Valck. I have given the preference. In conformity with his opinion I have discarded the line which used to precede, Σὺν παρθένῳ τε καὶ προθυμίᾳ ποδός. Porson. Καίριος, fatal, Æsch. Ag. 1263. ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν: "Hom. Il. Δ. 185. Οὐκ ἐν καιρίᾳ δὲ πᾶγῃ βέλος: Θ. 83. Ἄκρην κακκορυφὴν, ὅθι τε πρῶται τρίχες ἱππων Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καιρίον ἐστίν. Virg. Æn. xii. 507. qua fata celerrima." Blomf. Gloss.

τετραμένους—σφαγὰς. Passive participles are frequently followed by an accus.: Thuc. i. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν: Soph. Antig. 408. Πρὸς σοῦ τὰ δεινὰ ἐκεῖν' ἐπηπειλημένοι. Herod. vii. 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένοι. Soph. Trach. 157. Λεῖπει παλαιὰν δέλτον ἐγγεγραμμένην Ξυνθήματα: as Virg. Ecl. iii. 106. inscripti nomina regum. See Matth. Gr. Gr. § 421.

1447. ἐν μέρει, in turn. Blomf.

Gloss. on Æsch. Ag. 323. says that in *partem* is similarly used by Horace Epod. ii. 39. Quod si pudica mulier in *partem* juvet domum: but there it means in her turn, in her department.

1449. παρασπίζουσα, according to the derivation, attending at her side as a shield-bearer, here simply accompanying her: so above 1181. παρασπιστάς πυκνοὺς, numerous attendants, followers. Herc. Fur. 1090. τόξα τ' ἔσπαρται πέδῳ, Ἄπρην παρασπίζοντ' ἐμοῖς βραχίουσιν, Ἔσωζε πλευράς.

1452. φύσημα—δύστλητον Schol., δυσέκπνευστον. Potter: with pain his gasping breath Eteocles drew.

1453. λυγρὰν Ald. sed ὑγρὰν Schol. Grot. C. K. L. Leidenses, M. P. R. Porson. The Schol. explains it: ὑγρὰν ὑπὸ τοῦ αἵματος, in which Valck. coincides. Brunck adopts Heath's interpretation, *manum flexilem*, i. e. *non dum sensu et motu currentem*: referring to Soph. Antig. 1237. where Hæmon Ἦρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν Ἀγκῶν' ἔτ' ἐμφρῶν παρθένον προσπύσσεται. In our passage Potter's translation seems the true one:—Stretched forth his hand moist with the dew of death: his clammy hand.

1454. Thus Iphigenia in Æsch. Ag. 231. ἔβαλλ' ἑκαστον θυτῆρων Ἀπ' ὀμμάτων βέλει φιλοκτεφ, where Blomf. in the Gloss., among other passages,

προσεῖπε δακρύοις, ὥστε σημῆναι φίλα. 1455  
 ὃς δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην ἰδὼν,  
 γραῖάν τε μητέρ', εἶπε Πολυνείκης τάδε·  
 ἀπωλόμεσθα, μῆτερ, οἰκτεῖρα δὲ σὲ,  
 καὶ τήνδ' ἀδελφὴν, καὶ κασίγνητον νεκρόν·  
 φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος. 1460  
 θάψον δέ μ', ὦ τεκοῦσα, καὶ σὺ, σύγγονε,  
 ἐν γῇ πατρώα, καὶ πόλιν θυμουμένην  
 παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχῃ  
 χθονὸς πατρώας, κεί δόμους ἀπώλεσα.  
 ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χειρὶ, 1465  
 μῆτερ· τίθησι δ' αὐτὸς ὀμμάτων ἐπὶ·  
 καὶ χαίρετ', ἥδη γάρ με περιβάλλει σκότος.  
 ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον.  
 μήτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,

quotes Eur. Iph. A. 1245. Ἴδον, σιωπῶν  
 λίσσεται σ' ὅδ', ὦ πατέρ.

1456. ὅδ' ἦν—πρὸς κασιγνήτην δ'  
 Ald. The emendation belongs to Valck.  
 Porson.

1460. Musgrave suggests φίλοις, a  
 reading which Elmsley has adopted, on  
 Bacch. 202. The Schol. thus explains  
 the line : φίλος γὰρ ὢν ἀπὸ τῆς φύσεως,  
 ἐχθρὸς ἐγένετο τῇ γνώμῃ : cf. 1666.  
 Εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς  
 ὤν. Valck. compares Tibullus iii. 6,  
 56. *Perfida, sed quamvis perfida, cara  
 tamen.* A writer in the Class. J. xli.  
 p. 26. quotes the words of Shakspeare  
 in Jul. Cæsar : 'Strike as thou didst at  
 Cæsar ; for I know, When thou didst  
 hate him worst, thou lov'dst him bet-  
 ter Than ever thou lov'dst Cassius.'

1463. γοῦν for δὴ, the Aldine read-  
 ing, is in all Mss. and in Teles in Sto-  
 bæus xxviii. p. 233, 47. Porson.

τοσόνδε—χθ. πατρ. Thus Œdipus  
 says in Soph. Œd. C. 788. Ἔστιν δὲ  
 καὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λα-  
 χεῖν τοσοῦτον, ἐνθανεῖν μόνον. Cf. Ho-  
 rat. Carm. i. 28.

1464. Teles either from error or  
 design, in order to cavil at Euripides,  
 adds the following verse : καὶ γῆς φίλης  
 ὄχθοισι κρυφθῶ καὶ τάφῳ. But no se-  
 narius is found in tragic writers, in  
 which the spondee in the fifth foot is so  
 divided, as that καὶ is the second part  
 of that foot : [see Hec. p. xv.] with  
 the exception of Æsch. Suppl. 274.  
 Χρανθεῖς' ἀνῆκε γαῖα μῆνη καὶ δάκη,  
 which any one can see is corrupt. The  
 edd. of Aldus and Robortellus have  
 μηνεῖται ἄκη. Valck. compares a line  
 from the Excerpta of Grotius p. 465.  
 ἐν γῆς φίλοις μυχοῖσι κρυφθῆναι καλὸν,  
 and correctly reads φίλης, as Casaubon  
 on Laertius iv. 25. had read, where  
 the passage occurs. Porson.

κεῖ δόμους ἀπώλεσα. Schol. καὶ εἰ τοὺς  
 δόμους τῆς γῆς, ἀντὶ τοῦ τὴν βασιλείαν,  
 ἀπέβαλον.

1465. Cf. Hec. 430. Med. 1029.  
 Hom. Il. A. 452. οὐ μὲν σοί γε πατήρ  
 καὶ πότνια μήτηρ Ὅσσε καθαίρησιν  
 θανόντι περ.

1469. Valck. has edited εἰσεῖδε from  
 some Mss. Porson.

ὑπερπαθήσας, ἤρπασ' ἐκ νεκρῶν ξίφος, 1470  
 καῖπραξε δεινὰ, διὰ μέσου γὰρ αὐχένος  
 ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις  
 θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.  
 ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, 1475  
 ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν,  
 οἱ δ', ὡς ἐκεῖνον· ἦν δ' ἔρις στρατηλάταις,  
 οἱ μὲν, πατάξαι πρόσθε Πολυνείκην δορὶ,  
 οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.  
 κὰν τῷδ' ὑπεξῆλθ' Ἀντιγόνῃ στρατοῦ δίχα,  
 οἱ δ' εἰς ὄπλ' ἦσσαν· εὖ δέ πως προμηθία 1480  
 καθῆστο Κάδμου λαὸς ἀσπίδων ἐπι.  
 καῖφθημεν οὐπω τεύχεσιν πεφραγμένον  
 Ἀργεῖον εἰσπесόντες ἐξαίφνης στρατόν.  
 κούδεις ὑπέστη· πεδία δ' ἐξεπίμπλασαν

1470. ἐκ νεκροῦ Ald. ἤρπασεν νεκροῦ Grot. ἐκ νεκρῶν most Mss. Porson. See the note on 423. The death of Jocasta is represented differently by Sophocles: see Œd. T. 1254.

1472. The Schol. appears to have read ὠθεῖ in the imperf.; explaining it by ὠθησεν, ἐνέβαλε τὸ ξίφος.

ἐν δὲ τοῖσι. The Schol. notices a various reading, σὺν τέκνοισι δέ. Porson. See Med. 16.

1475. ἡμεῖς μὲν, sc. λέγοντες, or ἐρίζοντες λόγοις, which is to be supplied from εἰς ἔριν λόγων in the preceding line, *we maintaining, that our master was the conqueror*, &c., an instance of the nominative absolute, on which see v. 290. Cf. Herod. i. 82.

ὡς νικῶντα δ., the accus. absolute, which is of frequent occurrence with the particle ὡς: Eur. Ion 961. ΠΡ. Σοὶ δ' εἰς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον; KR. Ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον: Rhés. 144. Σάλπιγγος αὐδὴν προσδοκῶν παραδόκει, Ὡς οὐ μενοῦντά μ'. Xen. Anab. i. 3, 15. ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρα-

τηγίαν, μηδεὶς ὑμῶν λεγέτω. See Matth. Gr. Gr. § 569, 2. Elmsley on Eur. Heracl. 693. explains the distinction between the gen. and accus. absolute to be this: that *the former expresses the mere fact, the latter the opinion of some one respecting it*.

1477. οἱ μὲν, sc. λέγοντες, according to the Schol., or ἐρίζοντες ἔλεγον, according to Hermann on Viger p. 700.

Πολυνείκην. Brunck on Œd. C. 375. observes that Πολυνείκη is more Attic, being contracted from the Ionic termination in *ea*. Elmsley (Quart. Rev. xiv. p. 453.) is of opinion that proper names ending in *-ης*, make the gen. in *eos* only; and that the metre no where requires *ην* in the accus. See Dr. Brasse on Œd. C. l. c.

1482. ἐφθήμεν Ἀργ. στρατὸν εἰσπесόντες ἐξ., *we gained an advantage over the Argire army by our sudden attack*. Herod. iv. 136. ἐφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *came to the bridge long before the Persians*. See Matth. Gr. Gr. § 553. and 253.

Φεύγοντες· ἔρρει δ' αἷμα μυρίον νεκρῶν, 1485.  
 λόγχαις πιτνόντων· ὥς δ' ἐνικῶμεν μάχῃ,  
 οἱ μὲν Διὸς τρόπαιον ἴστασαν βρέτας,  
 οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν,  
 σκυλεύματ' εἴσω τειχεῶν ἐπέμπομεν.  
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνῃς μέτα 1490  
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.  
 πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι  
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

Χο. οὐκ εἰς ἀκοὰς ἔτι δυστυχία  
 δώματος ἤκει· πάρα καὶ λεύσσειν 1495  
 πτάματα νεκρῶν τρισσῶν ἤδη  
 τάδε πρὸς μελάθροισι, κοινῷ θανάτῳ  
 σκοτίαν αἰῶνα λαχόντων.

1485. μυρίων Ald. μυρίον King from Mss. ; for thus the Ms. Cant. has from an emendation, also C. L. and the Leyden. In J. the word is omitted altogether. Porson. " Proprie μυρίον adhibetur de fluidis, ἐπὶ τῶν μυρομένων· μυρίον αἷμα, μυρίον ὕδωρ, μυρίον οἶδμα, Apoll. Rh. ii. 1123. τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ Λήξεν ἄμ' ἡελίφ : iv. 1765. κεῖθεν δ' ἀπτερέως διὰ μυρίον οἶδμα λιπόντες. Eleganter in epigrammate Μυρί'α—μύ-ρατο Καλλιόπα. Parum distat Homericum Καδδ' ἄχος οἱ χύτο μυρίον ὕφθαλμοῖσιν in Il. γ. 282. notum μυρία κλαῦσαι." Valck.

1487. ἔστησαν J. and a Bodleian, not so correctly. Porson. Cf. 583. 1265.

1490. τοὺς θανόντας——νεκρούς. Brunck defends this pleonasm by references to Hom. Il. H. 409. Οὐ γάρ τις φειδὼ νεκρῶν κατατεθνεύστων. Eur. Suppl. 526. Νεκροὺς δὲ τοὺς θανόντας—Θάψαι δικαίῳ.

1491. φίλους Ald. and several Mss. But Brunck φίλοις from his *membranae* ; and this Scaliger had quoted on Varro p. 131. (140. ed. pr.) and seems

to have read in a Ms. noticed by Burton. Porson.

1494. εἰς ἀκοὰς, subaud. *μόνον* : as below 1510. Cf. Med. 652. 735. Hec. 1103. Soph. Antig. 543. Λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

1495. δωμάτων Ald. and a portion of the Mss. δώματος Grot. C. L. the second Leyden, the four Bodleian, perhaps also K. R. Again I have given καὶ for γὰρ from the traces of the Florentine Ms. παρακελεύσειν. Porson. Cf. 1546. πάρα γὰρ στενάχειν, καὶ τὰδ' ἀϋτεῖν. Soph. El. 790. νῦν γὰρ οἰμῶξαι πάρα.

1496. σώματα J. and again ἤδη τρισσῶν M. Porson. Thus below 1579. σώματα νεκρῶν : but we have in Androm. 650. οὐ πεσήματα Πλεῖσθ' Ἑλλάδος πέπτωκε δοριπετῇ νεκρῶν.

1498. σκοτίαν αἰῶνα : αἰὼν is generally masc. ; it is fem. in 1537. μονάδ' αἰῶνα διάξουσα : in Homer Il. X. 58. αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς : and in Hesiod Sc. 331. γλυκερῆς αἰῶνος ἀμέρσης. " Σκοτίαν αἰῶνα more poetico pro σκοτόν αἰώνιον, *aeternas tenebras sortiti*." King.



Αν.

οὐ προκαλυπτομένα

βοστρυχώδεος ἄβρὰ παρηΐδος,  
οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις

1500

φοίνικ', ἐρύθημα προσώπου,  
αἰδομένα, φέρομαι Βάκχα νεκύων,  
κράδεμνα δικούσα κόμας ἀπ' ἐμᾶς,  
στολίδας κροκόεσσαν ἀνείσα τρυφᾶς,  
ἀγεμόνευμα νεκροῖσι πολύστονον.

1505

1499. οὐ προκαλυπτομένα Ald. and below (1536.) with many Mss. προσκλαίω. Grotius corrected both errors. In Athenæus i. p. 4. B. προκαλυπτομένα. Porson.

1500. βοστρυχώδεα Athen. βοτρυχώδεος R. whence probably some may join the two lines into one hexameter and read βοτρυώδεος. Apollonius Rhodius ii. 679. has used the expression πλοχμοὶ βοτρυόεντες. Βότρυς also for βόστρυχος is read in an epigram Anthol. HSt. V. p. 394. and in another vii. p. 464. But this use seems of a later date than the time of Euripides. Eustathius on Od. A. p. 1420, 64=61, 22. cites the whole passage, as it is edited, with the exception of προκαλυπτομένη. Porson.

ἄβρὰ παρηΐδος, for παρηΐδα ἄβραν βοστρυχώδη. "It rarely happens that the gen. of a subst. masc. or fem. is accompanied by the adj. in the neuter. Soph. Ant. 1209. Τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς Ἐρποντι μᾶλλον ἄσσον, for βοῆ ἄσημος. Eur. Hel. 985. Ἄ σοι παρέλιπεν ἦδε τῶν λόγων, φράσω, for οὗς λόγους, where a Ms. has τῷ λόγῳ. Xen. Cyrop. viii. 3, 41. ἦκει δέ τις ἡ τῶν προβάτων λευκωμένα φέρων, ἡ τῶν βοῶν κατακεκρημνισμένα. This accords with the *strata viarum* of Virgil. Cf. Soph. Œd. T. 261." Matth. Gr. Gr. § 442, 4.

1503. αἰδουμένα Ald. but King has given αἰδομένα from K. and thus J. M. In Burton's note αἰδουμένα ought, it seems, to be read. Again in 1505. I should prefer στολίδος—τρυφάν. Porson.

Βάκχα νεκύων: Ἄϊδος Βάκχα occurs in Hec. 1054. Hipp. 550. Herc. F. 1091. King thus well expresses the sense of this passage when divested of its poetical redundancy: *Non velo genas; non, ut virgines solent, vereor ne erubescam; feror ut Furia, passis capillis, deposita tunica, dux funeris luctuosa.*

1505. στολίδας κρ.—τρυφᾶς Paraphr. ἀφείσα τὴν ἀνθηρὰν στολὴν, τὴν ἀρμόζουσαν τῇ τρυφῇ, τὴν ἀπὸ κρόκου βαμμένην: the idiom is similar to that in Eur. Hipp. 802. βρόχον κρεμαστὸν ἀγχόνης ἀνῆψατο, i. e. τὸν ἀρμόζοντα τῇ ἀγχόνη. Theocritus introduces this custom of loosening the garments as an indication of grief on the death of Adonis, Idyll. xv. 134. Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνείσαι, Στήθεσι φαινομένοις, λιγυρᾶς ἀρξώμεθ' αἰοιδᾶς. Saffron-colored robes appear to have been usually worn by females: Æsch. Ag. 230. speaking of Iphigenia, Κρόκου βαφὰς δ' εἰς πέδον χέουσας. Aristoph. Lys. 42. Τί δ' ἂν γυναῖκες φρόνιμον ἐργασάιτο, Ἥ λαμπρὸν αἰ καθήμεθ' ἐξηνθισμένοι, Κροκωτὰ φέρουσαι. See Hec. 466.

1506. ἀγεμόνευμα. Schol. ἐαυτὴν λέγει προηγῆταιραν τῶν νεκύων: see above 298. Porson on Orest. 1031. Soph. Antig. 756. γυναῖκες αἰ δούλευμα, "Sic ap. Latinos *opera* pro *operarii*. Tacit. Hist. i. 2. plenum *exiliis* mare. Juvenal iii. 84. Usque adeo nihil est, quod nostra *infantia* cælum Hausit. Inscription ap. Gruter. et Castell. et Spon. p. 37. Hujus Nympha loci, sacri *custodia* fontis." Blomf. S. c. Th. 599. Ovid



αἰ̃ αἰ̃, ἰώ μοι.  
 ὦ Πολύνεικες, ἔφυς ἄρ' ἐπάνυμος.  
 ὦ μοι μοι, Θῆβαι·  
 σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνω φόνος 1510  
 Οἰδιπόδα δόμον ὤλεσε, κρανθεῖς  
 αἵματι δεινῷ, αἵματι λυγρῷ.  
 τίνα δὲ προσῶδον,  
 ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ  
 δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος, 1515  
 ἀνακαλέσομαι,  
 τρισσὰ φέρουσα τάδ' αἵματα σύγγονα,  
 ματέρα καὶ τέκνα, χάσματ' Ἑριννύος;  
 ἃ δόμον Οἰδιπόδα πρόπαν ὤλεσε,  
 τᾶς ἀγρίας ὅτε 1520  
 δυσξύνετον ξυνέτος μέλος ἔγνω,

Er. Her. i. immundæ cura fidelis hæ-  
 ræ, i. e. qui curam gerit.

1507. αἰ̃ some four Mss. μοι twice  
 Ald. and some Mss. Again ἰώ 1508.  
 and ἰώ μοι 1509. some Mss., but not  
 Aldus. Porson.

1508. ἐπάνυμος. See the note on  
 v. 645.

1510. οὐκ ἔρις, i. e. οὐ μόνον ἔρις:  
 cf. 1434.

φόνω φ. "Of two substantives, one  
 is put in the dat., in order to express  
 the long continuance of a condition, in  
 which one thing is succeeded by an-  
 other of the same kind, with the omis-  
 sion of the prep. σύν. Hesiod. Th.  
 742. ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ  
 θέλλα θέλλη, storm upon storm.  
 Soph. Œd. T. 175. ἄλλον δ' ἂν ἄλλω  
 προσίδοις — ὄρμενον ἄκταν πρὸς ἐσπέρου  
 θεοῦ. El. 236. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ,  
 — μὴ τίκτειν σ' ἄταν ἄταις." Matthi.  
 Gr. Gr. § 400. g.

1511. Οἰδιπόδαο Aldus with some  
 Mss. here and below 1519. but others  
 correctly. Mss. vary between κρανθεῖς  
 the reading in Aldus and κραθεῖς. Some  
 notice both readings. Porson. Æsch.  
 Prom. 910. πατὴρ δ' ἄρ' ἀπὸ Κρόνου τότε  
 Eurip. Phæn.

ἤδη παντελῶς κρανθήσεται, shall be con-  
 summated.

1513. Grotius has added δὲ, which  
 is found in C. Porson.

1515. Aldus and Grotius omit the  
 second ὦ. Porson.

1517. This is a most certain emen-  
 dation of Musgrave's for αἵμακτά,  
 which Aldus and the codex Augus-  
 tanus exhibit. In most we find τ. φ.  
 τάδε σώματα, in K. and the second  
 Leyden, as King has edited, τ. φ.  
 γε σώματα, others even more cor-  
 ruptly. Porson. Αἶμα in the plural oc-  
 curs both in Euripides and in Æschy-  
 lus: the sense that it here bears, a  
 bloody corse, is unusual; unless this  
 may be an instance of the abstract for  
 the concrete, (see v. 1506.) these three  
 murders for murdered persons: the  
 plural of αἶμα in the latter meaning is  
 found in Æsch. Choëph. 638. τῶν θ'  
 αἱμάτων παλαιτέρων τίνει μύθος Χρό-  
 νω κλυτὴ βυσσόφρων Ἑρινύς.

1521. δυσξύνετου ξυνετὸν μέλος ἔγνω  
 Ald. But δυσξύνετον the Schol. and  
 the codices Augustani: ξυνετὸς in the  
 greater number of Mss. ἔγνω Grot.  
 and most Mss., erroneously, for as  
 L

Σφιγγὸς αἰδοῦ σῶμα φονεύσας.

ἰὼ μοι πάτερ

τίς Ἑλλὰς, ἢ τίς βάρβαρος,

ἢ τῶν πάροιθεν εὐγενετῶν ἕτερος

1525

ἔτλα κακῶν τοσῶνδ

αἵματος ἀμερίου

τοιᾶδ' ἄχρα φανερά;

τάλαιν', ὥς ἐλελίζω

τίς ἄρ' ὄρνις, ἢ δρυὸς ἢ

1530

ἐλάτας ἀκροκόμοις

ἀμφὶ κλάδοις ἑζομένα,

yet she is not addressing her father. The σ adhered from the line following. Hesychius: Ὑποβράπτεις λόγους. συντίθης: where lest any one should fancy this to be a various reading of Alcest. 548. let him erase the σ which is erroneously repeated, and change the ν into the similar letter υ. Porson. Cf. 1745.

1523. μοι once Ald. twice K. R. πάτερ correctly. King μάτερ (correct μάτερ) from some Mss.; erroneously: μάτερ ed. Valck. Porson.

1524. Ἑλλὰς for Ἑλληνική: see above 1240. Eur. Med. 536.

ἢ Ald. and most Mss. without τίς, τίς without ἢ the *memoranda*: whence Brunck has edited ἢ τίς. Porson.

1525. προπαροιθεν Ald. and a great many Mss.; but King has edited παροιθεν from some; properly, in my opinion. The line, as I have arranged it, is an iambelegus. Porson.

1526. τόσων δι' Ald. but τόσωνδ' or τοσῶνδ' most Mss. Porson.

1527. This line if transposed to follow v. 1525. would be more in place; the order is: ἢ (τίς) ἕτερος αἵματος ἀμερίου τῶν παρ. εὐγ. ἔτλα τοιᾶδ' ἄχ. φ. τ. κ.; of mortal race.

1529. ἐλελίζει Aldus, many Mss. and Eustathius on Il. A. p. 125, 28=94, 37. ἐλελίζω Leidd. C. and others: οὐ ἐλελίζω Brunck, partly from conjecture. Porson. Ἑλελίζω from ἐλελεῦ,

which the Schol. on Æsch. Prom. 876 =902. explains to be θρηνώδες ἐπιφθεγμα, and equivalent to the exclamation φεῦ, φεῦ. "Verbi sonus, gementi lusciniæ vel hirundini proprius, fecit, ut sequentia Tragico venirent in mentem: invocat in Euripidis Helena 1115. Chorus τὰν αἰδοτάταν ὄρνιθα μελεῶν, Ἀηδόνα δακρυόεσσαν Ἑλθ' ὃ διὰ ζουθῶν γενῶν ἐλελιζόμενα Θρήνοις ἐμοῖς ξυνεργός. Cf. Aristoph. Av. 209." Valck. Virg. Geo. iv. 511.

1530. τίς τ' ἄρ' Barnes from C., with which a few others coincide. Grotius has added ἢ before δρυὸς, which most Mss. sanction. Porson.

1531. ἀκροκόμοις Schol. τοῖς κατ' ἄκρον κομῶσιν. Blomfield on Æsch. Pers. 547. thinks this a corrupt reading for ἀβροκόμοις, citing Iph. T. 1099. φοινικά θ' ἀβρόκομον: Ion 920. φοινίκα παρ' ἀβρόκομον: in both which places however ἀβροκόμαν is the usual reading.

1532. "Sometimes the case, which is governed of the prep., does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στηῆσαι τρίποδα, to set on the fire, so that this blazes round the tripod. Thus ἀμφὶ κλάδοις ἑζεσθαι, to surround with boughs, [rather to be surrounded] between boughs." Matth. Gr. Gr. § 583. b.

- μονομάτορος ὀδυρμοῖς ἑμοῖς  
 ἀχῆσει ξυνωδός ;  
 αἴλινον αἰάγμασιν αἶ  
 τοῖσδε προκλάω,  
 μονάδ' αἰῶνα διάξουσα, τὸν ἀεὶ  
 χρόνον ἐν λειβομένοις δακρύοις.  
 τίν' ἰαχήσω ;  
 τίν' ἐπὶ πρῶτον ἀπὸ χαίτας  
 σπαραγμοῖς ἀπαρχὰς βαλῶ ;  
 ματρὸς ἑμᾶς διδύμοις  
 γάλακτος παρὰ μαστοῖς,  
 ἢ πρὸς ἀδελφῶν  
 οὐλόμεν' αἰκίσματα δισσῶν ;  
 ὅτοτοί, ὅτοτοί. λείπε σοὺς ὅμους,
- 1535
- 1540
- 1545

1533. *μονομάτερος* Ald. and a great portion of the Mss. ; *μονομάτωρ* Grot. *μονομάτερος* Flor. M. and, I believe, others. Brunck *ὀδυρμῶν ἑμῶν*, merely to avoid the certain emendation of Musgr. in the following line, *ἀχῆσει* for *ἀχέσει* : *ἀχαισι* two Mss. according to Barton. *Porson*. *Μονομάτορος ὀδυρμοῖς ἑμοῖς*, for *ὀδυρμοῖς ἑμοῦ μον.*, an elegant idiom, of frequent occurrence both in Greek and Latin writers. See above, v. 30. and the note on Hec. 430. *θανούσης ὄμμα συγκλείσει τὸ σόν*. Thus Horace Sat. i. 4, 22. *cum mea nemo Scripta legat vulgo recitare timentis*. Ovid Her. v. 45. *Et flecti, et nostros vidisti flectis ocellos*. Martial Ep. vii. 50. *Si tenet absentis nostros cantatque libellos*.

*μονομάτορος*. The compounds of *μήτηρ*, observes Blomfield in the Gloss. *Æsch. Prom.* 90., and he might have added those of *πατήρ*, invariably end in *ωρ*, not *ηρ* : as *σιδηρομήτωρ*, *μουσομήτωρ*, *προμήτωρ*, (above 687. 842.) *δυσμήτωρ*, *ἀμήτωρ*, (above 676.) *παμμήτωρ*, *δυσμήτωρ* &c. But in Od. Ψ. 97. we read *Μῆτερ ἑμή*, *δύσμητερ*, *ἀπηνέα θυμὸν ἔχουσα*, an exception probably to be admitted for the sake of the antithesis.

1537. Aldus and many edd. incorrectly accentuate thus, *μόνα δ'*. *Porson*.

1538. *δακρύοις τίν'* is Musgrave's correction. Mss. have either *δάκρυον* or, as Aldus, *δακρύοισιν*. *Porson*.

1540. *πρῶτον* Grot. accidentally, I suppose ; for no other editor seems to have found it in the Mss. *Porson*.

*ἀπὸ χαίτας—ἀπαρχὰς*. Tearing off the hair was a customary mode of expressing sorrow for the dead : thus in Il. Ψ. 135. at the funeral of Patroclus, *θριξὶ δὲ πάντα νέκυν καταείνυον*, *ἀς ἐπέβαλλον Κειρόμενοι* : cf. 141. 146. See Potter's Grec. Antiq. Vol. II. p. 197.

1542. *ματέρος* Aldus, and *ἐν διδύμοις*, instead of which Brunck has adopted the conjecture of King, *ἢ διδύμοις*. But in J. *ἐν* is well omitted. *Porson*.

1545. *νεκρῶν* Ald. but *δισσῶν* most Mss. *Porson*. *αἰκίσματα*, *disfigurements, wounds*.

1546. *ὅτοτοί* but once in Aldus : *λείπε* Aldus : *λίπε* some Mss. and all below 1696. as in Aldus ; but Valck. on Hipp. 34. properly reads *λείπε*. *Porson*.

ἀλαὸν ὄμμα φέρον, πάτερ  
 γεραίε, δείξον, Οἰδιπόδα,  
 σὸν αἰῶνα μέλεον· ὅς ἐπὶ δώμασιν  
 αἴριον σκότον ὄμμασι σοῖσι βαλὼν, 1550  
 ἔλκεις μακρόπνουν ζῶαν.  
 κλύεις, ὦ κατ' αὐλὰν ἀλαίνων,  
 γηραιὸν πόδα δεμνίοις  
 δύστανος ἰαύων;

Οἱ. τί μ', ὦ παρθένε, βακτρεύμασι 1555  
 τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς  
 λεχήρη σκοτίων ἐκ θαλάμων,  
 οἰκτροτάτοις δακρύοις,  
 πολίον, αἰθέρος ἀφανὲς εἶδωλον,  
 ἢ νέκυν ἐνερθεν, 1560  
 ἢ πτανὸν ὄνειρον;

Αν. δυστυχὲς ἀγγελίας ἔπος οἶσσι,  
 πάτερ· οὐκέτι σοι τέκνα λεύσσει  
 φάος, οὐδ' ἄλοχος, παραβάκτροις  
 ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν 1565

1548. Οἰδίπου Aldus. Porson. Οἰδιπόδα is from a nom. Οἰδιπόδης.

1551. μακρόπουν the edd. of Barnes and King from some Mss. Porson. Cf. 1722. μακρόπνουν ζῶαν, a life in which the breath is drawn with difficulty, full of groans.

1552. Reiske and Schæfer propose to punctuate thus: ὦ κατ' αὐλὰν ἀλαίνων γηραιὸν πόδα, δεμνίοις—: which seems preferable. On the construction, see v. 1427.

1554. Scaliger noted δύστανος for δύστανον from a Ms., and Valck. conjectured it. The Mss. have removed the same error above 1336. Porson.

1555. τί δ' some Mss. and 1556. ἐξάγεις D. R. Porson.

1559. ἀφ. εἶδ. Soph. Œd. C. 109. οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἔθλιον

Εἶδωλον οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. Apoll. Rh. ii. 197. of Phineus, ἔρβωθεῖς δ' εὐνήθεν, ἀκήριον ἦετ' ὄνειρον. Βάκτρον σκηπτόμενος. Æsch. Ag. 82. τό θ' ὑπεργήρων, φυλλάδας ἤδη κατακαρφομένης, τρίποδας μὲν ὁδοὺς Στείχει, παιδὸς δ' οὐδὲν ἀρείων Ὀναρ ἡμερόφαντον ἀλαίνει. See v. 1737. below.

1563. King has added ὦ before πάτερ; and in the following lines critics have committed many errors in order to form an anapestic system. Porson.

1564. ἃ παρὰ βάκτροις Ald. παραβάκτροις Cant. J. ἃ is transposed by C. Cant. J. K. L. M. τυφλὸν most Mss., but τυφλόπουν with Aldus J. K. Porson. See 1722.

1565. "θεραπεύμασιν ἐμόχθει, i. q. ἐμόχθει θεραπεύουσα." Scholef. Παρὰ

- αἶεν ἐμόχθει, πάτερ, ὦ μοι.  
 ὦ μοι ἐμῶν παθέων  
 πάρα γὰρ στενάχειν, καὶ τάδ' αὖτεϊν.  
 τρισσαὶ ψυχὰι ποία μοίρα,  
 πῶς ἔλιπον φῶς, τέκνον, αὔδα. 1570
- οὐκ ἐπ' ὀνείδεσιν, οὐδ' ἐπιχάρμασιν,  
 ἀλλ' ὀδύναισι λέγω· σὸς ἀλάστωρ,  
 ξίφεισιν βρίθων,  
 καὶ πυρὶ, καὶ σχετλίοις μάχαις,  
 ἐπὶ παῖδας ἔβα τοὺς σούς, ὦ πάτερ. 1575
- ὦ μοι αἰ! αἰ!    Αν. τί τάδε στενάχεις;  
 ὦ μοι τέκνα.    Αν. δι' ὀδύνας ἂν ἔβας,  
 εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσω  
 ἐελίου, τάδε σώματα νεκρῶν  
 ὄμματος αὐγαῖς ἐπενώμας. 1580
- τῶν μὲν ἐμῶν τεκέων φανερόν κακόν·  
 αἱ δὲ τάλαιν' ἄλοχος τίνι μοι, τέκνον, ὤλετο μοίρα;  
 ὀδύνας γοερά φανερά πᾶσι τιθεμένα,  
 τέκεσι μαστὸν ἔφερεν, ἔφερεν,

in composition implies comparison, similitude, or equality: παραβάκτροις θ. therefore weaves with attentions that supplied the place of the staff with which he then supported and guided his steps: thus Hecuba (v. 280.) says of Polyxena, ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, Πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.

1567. ὦ μοι μοι Ald. some omit ἐμῶν. Porson.

1568. στενάζειν many Mss.; others, with Aldus, omit καὶ, which Grotius has restored. Porson.

1570. I have given this for φάος, ὦ τέκνον. Porson.

1577. δι' ὀδύνας &c. ἔ., you would be affected with grief: Eur. Alc. 893. δι' ὀδύνας ἔβας, σάφ' οἶσθα. See above, v. 20.

1580. αὐγαῖς σαῖς Aldus and several

Mss.; but Valck. has discarded σαῖς on the authority of the second Leyden Porson.

1581. 2. Thus Aldus has correctly divided these lines into two dactyls, a tetrameter and hexameter. On the suggestion of Markland on Suppl. 649=659., Brunck has edited αἱ δὲ τάλαιν' ἄλο-|χος τίνι, τέκνον, ὤλετο μοίρα; Most harmonious verses truly! King has omitted δὲ, on the authority of the Ms. K., as if the Doric α for η could possibly be shortened. Porson.

1584. μαστὸν ἔφερεν: the imperfect sense must be here noticed; she had intended to employ that pathetic action in appealing to her sons, but found that the fatal wounds had been inflicted before her arrival: see above, 1443. The following parallel passages are supplied by Blomfield in the

ἰκέτις ἰκέταν αἰρομένα. 1585  
 εὔρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα,  
 λωτοτρόφον κατὰ λείμακα, λόγχαις  
 κοινὸν ἐνυάλιον  
 μάτῃς, ὥστε λέοντας ἐναύλους,  
 μαρναμένους, ἐπὶ τραύμασιν αἵματος 1590  
 ἥδη ψυχρὰν λοιβὰν, φονίαν,  
 ἂν ἔλαχ' Ἀϊδας, ὥπασε δ' Ἀρης.  
 χαλκόκροτον δὲ λαβούσα νεκρῶν πάρα φάσγανον,  
 εἴσω  
 σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκ-  
 νοῖσι.

Gloss. on Æsch. Choëph. 884. where Clytæmnestra thus appeals to Orestes: ἐπίσχε, ὦ παῖ, τόνδε δ' αἰδέσαι, τέκνον, Μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἄμα Οὐλοῖσιν ἐξήμελξας εὐτραφές γάλα. Eur. Or. 519. ἐπεὶ τίν' εἶχες, ὦ τάλαν, ψυχὴν τότε, ὅτ' ἐξέβαλλε μαστόν, ἰκετεύουσά σε, Μήτηρ; cf. *ibid.* 829. Electr. 1205. In Hom. Il. X. 80. (Ἐκάβη) Κόλπον ἀνιεμένη, ἐτέρρηφι δὲ μαζὸν ἀνέσχε, Καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα. Ἐκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο, καί μ' ἐλέησον Αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον, Τῶν μνηῆσαι, φίλε τέκνον.

1585. ἰκέταν Aldus, with several Mss. (agreeing with μαστόν:) ἰκέτιν Grot. D. K. For αἰρομένα Cant. αἰωρομένα, Schol. ὀρομένα. Porson.

1589. Musgrave conjectures ὀμαύλους. No alteration appears to me to be necessary, but if any, λέοντε συναύλω would be better. Porson.

1590. μαρναμένους agrees with τέκνα in sense, not in construction: see v. 1303.

1591. ψυχρὰν λοιβὰν, dependent upon εὔρε, in apposition to τέκνα. Cf. Alc. 363.

1594. ἔβαψεν, which Vulck. first restored for ἔπεμψεν, is found in the Bodleian Mss. according to Burton,

in C. D. J. L. the first Leyden, and M. Examples of this verb have been already produced by others from Æsch. Prom. 862. (δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.) Ag. 1011. Soph. Aj. 94. Lycophr. 1121. and elsewhere. Eustathius on Od. Z. p. 1554, 7=250, 36. τὸ δὲ εἶσι κατ' οὐρεος, ἀττικὴν ἔχει σύνταξιν ὥς καὶ τὸ, κατὰ σπλάγχνων ἔβαψε ξίφος. Again ἄγχι, which most edd. have, Canter first edited from conjecture, Grotius probably from Mss., for D. K. L. have it; ἄγχη C. ἄγχει M. ἄχι Cant. as a various reading; ἄχη August. Laud. ἔχει membr., out of which Brunck has made ἔγχε, but reads by transposition τέκνων δ' ἔγχει, on account of the metre forsooth, which is not the least improved by this expedient. Musgrave also, from regard to the metre, conjectured λόγχη. The fact is that they were desirous to make the anapests perfect; and therefore gave themselves a great deal of unnecessary trouble both here and in other places. Since however Aldus, one of the Baroccian Mss., Cant. and J. have ἄχει, and again Aldus, with almost all Mss., τέκνοισι (or τέκνοισιν), I have so edited, and arranged the words in two hexameters. If however you give the preference with Brunck to ἔγχει, read ἔβαψ'.

πάντα δ' ἐν ἄματι τῷδε συνάγαγεν 1595.  
 ἀμετέροισι δόμοισιν ἄχη θεός,  
 ὦ πάτερ, ὅς ταῦτα τελευτᾷ.

Χο. πολλῶν κακῶν ὑπῆρξεν Οἰδίπου δόμοις  
 τόδ' ἡμαρ· εἴη δ' εὐτυχέστερος βίος.

Κρ. οἴκτων μὲν ἤδη λήγεθ', ὡς ὥρα τάφου 1600  
 μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων  
 ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι  
 Ἑτρεοκλῆς παῖς σός, γάμων φερνὰς διδούς  
 Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.  
 οὔκουν σ' ἐάσω τήνδε γῆν οἰκεῖν ἔτι. 1605

σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μή ποτε,  
 σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξειν πόλιν.

*Porson.* Thus *tinguo* in Virg. *Æn.* xii. 357. *dextræ mucronem extorquet, et alte Fulgentem tinguit jugulo.*

1595. *ἡματι* Ald. and *μήτηρ* above 1589. Some Mss. give the Doric form in both places: *αἵματι* as a various reading Cant. Aldus and most Mss. put ὦ πάτερ at the end of this verse; Grotius, K. and the second Leyden, below. *Porson.*

1596. *δόμασιν* not a few of the Mss. *Porson.* The reading preferred by *Porson* makes a dactylic tetrameter acatalectic similar to the preceding.

1597. *ὅς τᾶδε* Aldus and almost all Mss. *ὅς γε* K. and the second Leyden: *ὅς τᾶδ' ἐπιτελευτᾷ* one of the Baroccian Mss. I have edited *ταῦτα* for *τᾶδε*, which words are very frequently confounded. Above 393. *ἀτὰρ τί τᾶδε* Cant. J. and M. as a various reading; below 1775. *ἀτὰρ τί τᾶδε* Cant. *Porson.*

1598. *κατῆρξεν* Aldus and the *membranæ*: *ὑπῆρξεν* almost all Mss. Valckenaer has edited from the first Leyden, *πολλῶν ὑπῆρξεν Οἰδίπου κακῶν δόμοις*, but the other arrangement is better, as is evident from *Electra* 213. which he himself quotes: *πολλῶν κακῶν Ἑλληνισιν αἰτίαν ἔχει*. But the origin of the

mistake is evident from J. *πολλῶν ὑπῆρξε κακῶν Οἰδίπου*. Moreover *δόμος* Scal. *τέκνοις* one of the Baroccian and J. *Porson*. “*Ποῦς* makes in the gen. *ποδός*: words, however, compounded with *ποῦς*, make in Attic *που*, and in the accus. *πουν*, as *πολύπους*—*που*, *Οἰδίπους*, *τρίπους*.” Matth. Gr. Gr. § 72. p. 84.

1601. *τῶνδ'* without *δ'* Aldus and some Mss.; *τόνδε δ'*, *Οἰδίπου*, *λόγον* Scal. from a Ms. as I suppose. *Porson.* Elmsley has restored *Οἰδίπους* as the vocative throughout the *Œd.* Tyr. in every instance, whether before a vowel or consonant.

1603. *παῖς σός* for *σός παῖς* all Mss.; also the Florentine according to Burton, although omitted by Valck. *Porson.*

1606. Valck. cites the passage from the *Phœnissæ* of Accius in Nonius under the word *vastescant*: ‘*Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.*’ *Porson.*

1607. Elmsley on Soph. *Œd.* C. 177. p. 116. observes: “*Nisi abundat μῆ, legendum πρᾶξαι.*” See *Med.* 726. 1148. for the reasons of this change.

- ἀλλ' ἐκκομίζου· καὶ τάδ' οὐχ ὕβρει λέγω,  
οὐδ' ἐχθρὸς ἂν σοι, διὰ δὲ τοὺς ἀλάστορας  
τοὺς σοὺς, δεδοικῶς μή τι γῆ πάθῃ κακόν. 1610
- Οἱ. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἔφυσας ἄθλιον,  
καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ'  
ὃν καὶ πρὶν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν,  
ἄγονον Ἀπόλλων Λαῖᾶ μ' ἐθέσπισε  
φονέα γενέσθαι πατρὸς, ὦ τάλας ἐγώ. 1615  
ἐπεὶ δ' ἐγενόμην, αὖθις ὁ σπείρας πατὴρ  
κτείνει με, νομίσας πολέμιον πεφυκέναι·  
χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με,

1609. ὅδε Aldus; σοὶ most Mss. Porson.

1612. τλήμον D. which may seem to confirm the conjecture of Valck. ὦ τλήμον. Porson.

εἴ τις ἄ. ἀνθρ. ἔφυ, if any man ever was: "εἴ τις ἄλλος, εἴπερ τις, εἰ ὥς ἄλλος οὐδεὶς permutantur in istiusmodi loquendi formulis. Æsch. Ag. 943 (=907. Bl.) εἴπερ τις, εἰδῶς. Soph. Œd. T. 1128 (=1108.) εἴπερ τις ἄλλος, πιστός: Œd. C. 1657. εἴ τις βροτῶν, θαυμαστός. Callim. H. in Del. 164. νῆσος—λιπαρή τε καὶ εὐβοτος, εἴ νύ τις ἄλλη. Theocr. Id. xi. 38. Συρίσδεν δ' ὥς οὐ τις ἐπίσταμαι ὧδε Κυκλώπων." Valck. Blomfield (Gloss. Æsch. Ag. l. c.) adds the following examples from prose writers where the insertion of καὶ is to be noticed: Herod. iii. 2. εἴ γάρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ὀρθῶς ἐπιστέεται καὶ Αἰγύπτιοι. Xen. Cyr. v. 1, 6. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἀξιός ἐστι θαυμάζεσθαι. Brasse on Soph. Œd. C. 733. (πρὸς πόλιν δ' ἐπίσταμαι Σθένουσαν ἦκων, εἴ τιν' Ἑλλάδος μέγα:) supplies also Thuc. i. 70. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἀξιοὶ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν. Ἄλλος is sometimes omitted, as in Soph. Œd. C. 11. cc. Trach. 8. ὄκνον Ἀλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.

1613. ὃν falls under suspicion on account of μ' in the following line. We meet indeed with ἦν—τῇνδε twice

in Androm. 651. 710. but both passages seem corrupt. I would read with an interrogation, οὐ, καὶ πρὶν εἰς φῶς. Again μητρὸς is omitted in Cant. J. M. In Cant. and M. ἔτι is added at the end, which if you admit, you will put a comma after γονῆς, and take ἔτι ἄγονον together. But ἔτι sometimes is attributable to the liberality of transcribers, as below 1634. ἀνὰ ἔ' ἐστί μοι D. Valckenaer correctly renders ἄγονον, nondum natus, from the imitation of the passage by Aristophanes Ran. 1214. ὄντινά γε, πρὶν φῦναι μὲν, Ἀπόλλων ἔφη Ἀποκτενῶ τὸν πατέρα, πρὶν καὶ γεγονέναι. Zenodotus in an epigram in Diog. Laertius vii. 30. εἴ δὲ πάντα φοίνισσα, τίς ὁ φθόνος; ἦν καὶ ὁ Κάδμος. For ἦ Suidas under Κάδμος has ὃν. Read, εἴ δὲ πάντα φοίνιξ σὺ, τίς ὁ φθόνος; εὐ καὶ ὁ Κάδμος Κεῖνος, ἀφ' οὗ γραπτὸν Ἑλλάς ἔχει σελίδα; Porson. The reading which Fr. H. Bothe has admitted into his text is worthy of notice, if not the true one: ὁ καὶ, πρὶν κ. τ. λ. quare, itaque. See 156. 270.

1617. κτείνει με, attempts to kill me: Soph. Œd. C. 992. εἴ τις σε τὸν δίκαιον ἀντίκ' ἐνθάδε κτείνει παραστάς. Cf. 1413. 1636.

δυσδαίμονα Ald. πεφυκέναι Grotius, and, I think, all the Mss. Porson.

1619. ἀθλίαν C. D. K. L. Leidd. Porson.



μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βορὰν  
 οὐ σωζόμεσθα· Ταρτάρου γὰρ ἄφελεν 1620  
 ἔλθεῖν Κιθαιρῶν εἰς ἄβυσσα χάσματα,  
 ὅς μ' οὐ διώλεσ', ἀλλὰ δουλεύσαι τέ μοι  
 δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην.  
 κτανῶν δ' ἐμαυτοῦ πατέρ' ὁ δυσδαίμων ἐγὼ,  
 εἰς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος, 1625  
 παῖδάς τ' ἀδελφοὺς ἔτεκον, οὓς ἀπώλεσα,  
 ἀρὰς παραλαβὼν Λαῖου καὶ παισὶ δούς.  
 οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἐγὼ,  
 ὥστ' εἰς ἐμ' ὄμματ' εἷς τ' ἐμῶν παίδων βίον  
 ἄνευ θεῶν του ταῦτ' ἐμηχανησάμην. 1630  
 εἶεν· τί δράσω δῆθ' ὁ δυσδαίμων ἐγώ;

1622. In this corrupt passage I have retained the reading of Aldus: δουλευσεται μοι K. the acute over eu being obliterated; δουλεύσεται μοι J. with ε written over αι; δουλεύσεται τε με the membr.; Valck. conjectures δουλεύσοντά μοι; Musgrave δουλεύσαι μέ μοι, which Brunck has edited. Again δαίμων Πόλυβον ἐξέδωκεν the first Leyden; Πόλυβον ἐξέδωκεν without δαίμων C. D. L. and four Bodleian. Πρὸς Πόλυβον ἐξέδωκεν K. Leid. sec.; δέδωκε membr. I read, ἀλλὰ δουλεύονται με Μοῖρ' ἐξέδωκε Πόλυβον ἀμφὶ δεσπότην. Μοῖρ' in the beginning of a line, with an elision, occurs [in Soph. *Œd. C.* 1546=1537.] in the *Telephus* of Moschion in Stobæus *Ecl. Phys.* p. 127. Grot. ὃ καὶ θεῶν κρατοῦσα καὶ θνητῶν μόνη Μοῖρ', ὃ λιταῖς ἄτρωτε δυστήνων βροτῶν, Πάντολμ' ἀνάγκη, στυγνὸν ἢ κατ' αὐχένα Ἑμῶν ἐρείδεις τῆσδε λατρείας ζυγόν where Grotius had properly added ὃ, but Schow p. 152. with his usual knowledge of metre had discarded it. Again the original reading was πᾶν τὸ λῆμ' ἀνάγκης, from whence Grotius made out πᾶν τλῆμ', by inventing a new word. Ruhnken H. in *Cer.* 217. correctly cites τῆσδε for τῆς τε. Πάντολμος ἀνάγκη

occurs in an epigram *Anthol.* i. 47, 4. p. 69. *HSt.* iii. p. 239. Brunck. ἀσχήμων ἐνδεια καὶ ὁ πάντολμος ἀνάγκη. In that passage Brunck changed the word ἀσχήμων, which was not Greek, into another, no better, ἀσχήμων. *Porson.* The change of δαίμων into Μοῖρ' is not clearly explained: the introduction also of another nominative after ἀλλὰ embarrasses the sense; and moreover how can Œdipus be said δουλεύσαι ἀμφὶ Πόλυβον? Perhaps the reading may have been in one line: ἀλλὰ δουλεύσαντί τῳ, for τῷ, and in the next Ζῶντ' ἐξέδωκε or Ζώσας μ' ἔδωκε.

1630. "Illud του, τῳ, Sophocli longe frequentissimum et Atticis, multo rarius invenietur in Euripide, apud Æschylum rarissime, nunquam occurrit apud Homerum." Valck. "This and the five following lines are omitted in the Florentine Ms., on account of the word βίον at the end of 1629. 1635." *Porson.*

1631. "εἶεν is used adverbially in the sense of the Latin *esto, well, be it so!* and appears to have been retained in the language of common life from the old εἴε for εἴη, with ν ἐφέλκ.: for the sense requires the singular. It occurs

τίς ἡγεμῶν μοι ποδὸς ὀμαρτήσῃ τυφλοῦ ;  
 ἢ δ' ἡ θανοῦσα ; ζῶσα γ' ἂν, σάφ' οἶδ' ὅτι.  
 ἀλλ' εὐτεκνὸς ξυνωρίς ; ἀλλ' οὐκ ἔστι μοι.  
 ἀλλ' ἔτι νεάζων αὐτὸς εὐροιμ' ἂν βίον ;  
 πόθεν ; τί μ' ἄρδην ᾧδ' ἀποκτείνεις, Κρέον ;  
 ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.  
 οὐ μὲν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ  
 κακὸς φανοῦμαι· τὸ γὰρ ἐμὸν ποτ' εὐγενὲς  
 οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσαν κακῶς.

1635

1640

Κρ. σοί γ' εὖ λέλεκται, γόνυ μὴ χράζειν ἐμὰ,

chiefly in Plato and Aristophanes." Matth. Gr. Gr. § 211, 3. It is not of rare occurrence in Euripides; for Blomfield in the Gloss. on Æsch. Cho. 645. has given twenty references.

1633. ζῶσα γὰρ Aldus, the *membranæ* and others. But ζῶσα γ' ἂν not a few, as Grotius and King have given: ζῶσα γὰρ ἂν one Baroccian. Porson. On σάφ' οἶδ' ὅτι in the end of a clause, see Med. 959.

1634. "ἀλλὰ is used in alternate brief objections and answers, with an ellipsis of πότερον or ἄρα:—ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν· ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Dem. pro Cor. p. 238, 12. ed. Reisk." Hoogeveen. Part. p. 3. ed. Seager.

1636. πόθεν; Hec. 611. ὥς μὲν ἀξία, πόθεν; how is it possible? Schol. οὐδαμῶς, nihil minus.

1638. Thus Aldus and most Mss. Valck. has edited οὐ μὲν γ' ἐλίξας, Brunck has omitted γ' on the authority of the *membranæ* and three other Mss.; both incorrectly. The particle γε is often added in the same sentence with ἀλλὰ μὲν, καὶ μὲν, οὐδὲ μὲν, οὐ μὲν, but never, except with the interposition of another word, as I have briefly noticed on Hec. 403=399. [1206. "The reason of this is not difficult to discover. The enclitic must follow the word to which it refers; but it has no connexion with μὲν." Schæf.] Eurip. Alope in the Etym. M. p. 420, 16. οὐ μὲν

σὺ γ' ἡμᾶς τοὺς τεκόντας ᾔδεσσω: οὐ μὴ is improperly edited. Soph. Œd. T. 987. καὶ μὲν μέγας γ' ὀφθαλμοὺς οἱ τατρὸς τάφοι. Thus the metre requires, for the second syllable of μέγας is short; and thus some one conjectured in the London ed. a. 1746. but Brunck overlooked it. Aristoph. Av. 639. καὶ μὲν μὰ τὸν Δι' οὐχὶ νυστάζειν ἔτι Ὀρα ὅτιν ἡμῶν: Plutarch in Nicias p. 528. A. cites it thus, νυστάζειν ΓΕΠΩΩΡΑ ὅτιν ἡμῶν. Erase the ω which is incorrectly repeated, and change Π into ΤΙ; you will then have, νυστάζειν γ' ἔτι Ὀρα ὅτιν ἡμῶν. Chionides in Suidas under ἄγνος καὶ μὲν μὰ τὸν Δι' οὐδὲν ἔτι γέ μοι δοκῶ: the vulgar reading has τε for γε. Cycl. 541. καὶ μὲν λαχνῶδες γ' οὐδας ἀνθηρὰς χλόης, not λαχνῶδες τοῦδας, which is a *crasis* altogether inadmissible. In Euripides Electr. 982. the reading undoubtedly is, Καὶ μὲν γ' ἀμύνων πατρὶ, δυνστεβῆσαι. But Reiske reads excellently καὶ μὴ γ' ἀμύνων. The lines following correct thus: OP. ἐγὼ δὲ μητρὶ τοῦ εἰδένου δώσω δίκας. ΗΛ. τῷ δ' αὖ, πατρὶ διαμεθεῖς τιμωρίαν. Porson.

1639. Valck. compares the words of Œdipus to Creon in Statius Theb. xi. 688. 'an expectas, ut pronus, supplce dextra, Sternar; et immitis domini vestigia quæram?' Also those of Andromache to Hermione v. 190. ἡμᾶς δ' ἐμμαντὴν οὐ προδοῦσ' ἀλῶσομαι.

1641. Thus Valck. correctly for σάφ' ὅτι. Porson. On the verb χράζειν, see

ἐγὼ δὲ ναίειν σ' οὐκ ἔασαιμ' ἂν χθόνα.  
 νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεῶν  
 ἤδη κομίζειν· τὸν δὲ Πολυνείκους νέκυν  
 ἐκβάλετ' ἄθραπτον τῆσδ' ὄραν ἔξω χθονός. 1645  
 κηρύσσεται δὲ πᾶσι Καδμείοις τάδε·  
 ὅς ἂν νεκρὸν τόνδ' ἢ καταστέφω ἀλῶ,  
 ἢ γῇ καλύπτω, θάνατον ἀνταλλάσσεται.  
 σὺ δ', ἐκλιποῦσα τριπτύχων θρήνους νεκρῶν,  
 κόμιζε σαυτὴν, Ἀντιγόνη, δόμων ἔσω 1650  
 καὶ παρθενεύου, τὴν ἰοῦσαν ἡμέραν

Med. 497. Hesych. *κρήζει προσάπτει*, *ψηλαφῶ*.

1643. Elmsley on *Œd. T.* 717. proposes to correct this line thus: *νεκρῶν δὲ τῶνδε, τὸν μὲν κ. τ. λ. the accus. absolute: as Hom. Il. Γ. 211. ἔμφω δ' ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς.* See Hec. 1167.

1644. Ald. and Mss. *τόνδε δ' ὅς* (*τόν δ' ὅς* Ald.) *πέρσων πόλιν Πατρίδα σὺν ἄλλοις ἦλθε Πολυνείκους νέκυν* where since *σὺν ἄλλοις* is very tame, King conjectures *σὺν δπλοις*, which Brunck has adopted. Valckenaer defends the vulgar reading by Herc. Fur. 1166. *ἦκω σὺν ἄλλοις, οἱ παρ' Ἀσωποῦ ῥοὰς Μένουσι ἐνοπλοί.* But there *σὺν ἄλλοις* is not put absolutely: *σὺν δπλοις* therefore ought to be received, were not the entire clause spurious. For who has used the expression *πόλιν πατρίδα*? Then Creon issues his commands with exceeding brevity, and does not stop to give his reasons. Besides if he had given a reason for depriving Polynices of burial, he would also have given a reason for honoring Eteocles, as he does in *Æsch. S. c. Th.* 1015—1032. *Soph. Antig.* 194—206. Nor is it extraordinary that this passage should be interpolated, when an entire line from *Soph. Antig.* 29. has crept into every Ms. after 1648: *ἐᾶν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς βοράν.* For *ἦδη J.* has *δμῶας.* Porson.

1645. *ἐκβάλλετ' ἄταφον* Barnes,

from conjecture, instead of the reading in Aldus *ἐ. ἄθραπτον*. And indeed *ἄθραπτον* is in all the Mss.: *ἐκβάλετ'*, as Valck. has edited, in the Bodleian, Cant. J. L. Again *κηρύσσει* Ald. Cant. J. M., from which *κηρυξάτω* might be conjectured, understanding *κήρυξ*; but *κηρύσσεται* is better, is found in other Mss., and is explained in the Schol. by *κηρυχθήσεται.* Porson. Cf. Hec. 813. Med. 336.

1647. *καταστέφω* Schol. *κοσμῶν εἰάθασι γὰρ στέφειν τοὺς νεκρούς.* Hec. 571. *οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χειρῶν φύλλοις ἔβαλλον.* Tro. 1143. *πέπλοισιν ὡς περιστείλῃς νεκρὸν Στεφάνοις θ'.*

1648. *θ. ἀνταλλάσσεται* Schol. *ἀντὶ τῆς ταφῆς λήψεται, shall have in return for his pains.*

1649. *τριπτύχων* Ald. *τριπτύχους* Grot. and most Mss. *νεκρῶν γόους* Ald. *θρήνους νεκρῶν* many Mss. Porson.

1651. *παρθενεύου* Schol. *ἐν τῇ παρθενῶνι μένει: cf. 1280.*

*Εἰσιοῦσαν* Ald. membr. *ἐπιοῦσαν* Grot. and most Mss.; which I am surprised that Valck. should have left without correction; that Brunck should, is no wonder. The opinion of Markland and Heath, that this word may be pronounced as a trisyllable, is nothing to the purpose. For this is never the case, except in the vowel *ε*, and that not universally, for instance *ἡδέως* and *πρακτέον* are never contracted into a dissyllable. I have edited therefore

μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει.

Αν. ὦ πάτερ, ἐν οἷοις κείμεθ' ἄθλιοι κακοῖς·  
ὥς σὲ στενάζω τῶν τεθνηκότων πλέον.  
οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ  
ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ. 1656  
ἀτάρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,  
τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;  
τί θεσμοποιεῖς ἐπὶ ταλαιπώρῳ νεκρῷ;

Κρ. Ἐτεοκλέους βουλευμάτ', οὐχ ἡμῶν, τάδε. 1660

Αν. ἄφρονά γε, καὶ σὺ μαρὸς ὃς ἐπίθου τάδε.

Κρ. πῶς; τάντεταλμέν' οὐ δίκαιον ἐκπονεῖν;

Αν. οὐκ, ἦν πονηρά γ' ἢ κακῶς τ' εἰρημένα.

Κρ. τί δ'; οὐ δικαίως ὃδε κυσὶν δοθήσεται;

Αν. οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθ' ἐν. 1665

from the lib. P. *λοῦσαν*, considering that the tragic writers would not use the expression *ἐπιούσαν ἡμέραν*, as too closely resembling prose; but that transcribers would be very likely to write so. Thus for *τῆς ἐπιούσης ἡμέρας* in Aristoph. *Thesm.* 877. the Schol. on *Hec.* 225. cites *τῆς ἐπιούσης ἡμέρας*. But when the tragic writers use the word *ἐπιούσαν*, they express *ἡμέραν* by a circumlocution, as *Med.* 356. *εἴ σ' ἢ ἑπιούσα λαμπὰς ὕψεται θεοῦ*. *Rhes.* 331. *πέποιθα· δείξει τοῦπιόν σέλας θεοῦ*. Euripides in Stobæus cxii. p. 499. Grot. οἱ τὴν ἐπιστείχουσιν ἡμέραν ἰδεῖν Ποσειδῶν. In *Rhesus* 995. both the verb and the noun are altered: *ἡμέραν ἐλευθέραν Ἀκτῖνα τὴν στείχουσιν ἡλίου φέρειν*. Thus *ἡλίου τέλλοντος* for *ἀνατέλλοντος* *Soph. El.* 699. *Porson*.

1653. Thus Valck. has edited for *ἀθλίοις*. *Porson*. Schæfer defends the latter reading by *Orest.* 352. *κύκλω γὰρ εἰλιχθεῖσαν ἀθλίοις κακοῖς Οὐπώποτ' ἄλλην μᾶλλον εἶδον ἐστῖαν*. *Tro.* 504. *τὸ λοίσθιον δὲ θρηγκὸς ἀθλίων κακῶν*.

1654. Cf. *Æsch. S. c. Th.* 327. *φθίμενόν τοι προλέγω Βέλτερά τῶνδε πράσσειν*.

1657. *τὸν ν. κοῖρ*. This ironical use of the article is noticed *Med.* 273. Thus *Œdipus* in his address to *Creon*, *Soph. Œd. C.* 991. *εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε Κτεῖνοι παραστάς*.

1658. *τόνδε—πατέρα*, *δεικτικῶς*, as below 1679. *τῆσδε μητρός*.

1661. Scaliger had noted *ἐπίθου*, and Valck. edited it from C. for *ἐρείθου*. *Porson*.

1662. *ἐκτελεῖν* most Mss. with Grotius; but *ἐκτελεῖν*, if I mistake not, is not a word suited to Euripides. The Mss. J. M. and the membr. retain the Aldine reading *ἐκπονεῖν*. *Porson*.

1663. *πονηρά τ'* Ald. which is good in itself. But the reading of the Mss. is better. *Porson*.

1664. *Eur. Heracl.* 1050. *εἴτα χρὴ κυσὶν Δοῦναι κτανόντας*. *Hom. Il. A.* 4. *αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν Οἰωνοῖσι τε πᾶσι*. *Virg. Æn.* ix. 485. *Heu! terra ignota canibus data præda Latinis Alitibusque jaces!*

1665. *πράσσεσθαι τινα δίκην*, *sumere pœnas ab aliquo*: a construction frequent in prose writers: *Demosth.* 843. 4. *εἰ ἐπεπράγμην Ἀφοβὸν τοῦτον τὴν δίκην*. See *Matth. Gr. Gr.* § 411, 4.

- Κρ. εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ᾦν.  
 Αν. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.  
 Κρ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.  
 Αν. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς ;  
 Κρ. ἄταφος ὃδ' ἄνῃρ, ὡς μάθης, γενήσεται. 1670  
 Αν. ἐγὼ σφε θάψω, καὶν ἀπεννέπη πόλις.  
 Κρ. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.  
 Αν. ἀλλ' εὐκλεές τοι δύο φίλῳ κείσθαι πέλας.  
 Κρ. λάζυσθε τήνδε, κεῖς δόμους κομίζετε.  
 Αν. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ. 1675  
 Κρ. ἔκριν' ὁ δαίμων, παρθέν', οὐχ ἂ σοὶ δοκεῖ.  
 Αν. κάκεῖνο κέκριται, μὴ 'φυβρίζεσθαι νεκρούς.  
 Κρ. ὡς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν.  
 Αν. ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον.  
 Κρ. μάταια μοχθεῖς, οὐ γὰρ ἂν τύχοις τάδε. 1680  
 Αν. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.  
 Κρ. ἐν τοῦτ' ἂν εἴη τῶν ἀπορρήτων πόλει.  
 Αν. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.

1666. οὐκ ἔ. ᾦν, Paraphr. ἦτοι οὐκ ὀφείλων εἶναι ἐχθρός. Cf. 1640.

1667. Paraphr. οὐκ ἔδωκεν οὖν τῇ ἀποβάσει τὴν κόλασιν ; δαίμονα δέ φησι τὸν ἐξ εἰμαρμένης καὶ δαίμονος θάνατον. Schol. τύχην δὲ τὴν κατὰ τὸν πόλεμον συντυχίαν (cf. Med. 1005.) οὐκοῦν φησὶν ἀρκεσθῆτι τῷ θανάτῳ, ὃν ἔτυχεν αὐτὸν ἐν τῷ πολέμῳ ἀνατλήναι. Δαίμων has the same meaning in Eur. Alc. 956. γυναικὸς δαίμον' εὐτυχέστερον τοῦμοῦ νομίζω, the death, fate, lot. See Monk's note. The expression ἔδωκε τὸν δαίμονα seems to originate from the usual one διδόναι δίκην : he has met his fate.

1668. τῷ τάφῳ i. e. τῇ ἀταφίᾳ : see Med. 963.

1670. Aldus has edited ὃδ' ἄνῃρ, and thus the greater part of the Mss. In K. and the second Leyden ἄνῃρ ὃδ'. But the former reading is to be retained, with the addition alone of the article. The first syllable of ἄνῃρ is Eurip. Phœn.

never long, except when it makes ἀνέρος in the gen. But since the Attics never employ ἀνέρος in iambics, trochaics or anapestics, it necessarily follows that they always make the first syllable of ἀνῃρ short. Porson.

1671. Thus in Æsch. S. c. Th. 1030. Antigone says, ἐγὼ σφε θάψω, καμὲ κινδύνῳ βαλῶ : and in Soph. Ant. 71. ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ κείνον δ' ἐγὼ θάψω· καλὸν μοι τοῦτο ποιούσῃ θανεῖν. Φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα, Ὅσια πανουργήσας.

1672. ἂν for ἄρ' Aldus, contrary to almost all Mss. Porson. Valck. compares Soph. Aj. 1108. Καί σοι προφωῶ τόνδε μὴ θάπτειν, ὅπως Μῆ, τόνδε θάπτων, αὐτὸς εἰς ταφὰς πέσῃς.

1678. σῶμ' for τῷδ' Grot. K. Leid. sec. Porson. Cf. Med. 609.

1681. σὺ δ' ἀλλὰ, at least : c 391. λουτρὰ : cf. 1339. Hec. 609.

1683. Cf. Tro. 1240. τελαμῶσιν ἔλκη τὰ μὲν ἐγὼ σ' ἰάσομαι.

- Κρ. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1684  
 Αν. ᾧ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύξομαι.  
 Κρ. οὐκ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις.  
 Αν. ἥ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτέ ;  
 Κρ. πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος ;  
 Αν. νῦξ ἄρ' ἐκείνη Δαναῖδων μ' ἔξει μίαν.  
 Κρ. εἶδες τὸ τόλμημ' οἶον ἐξωνείδισεν ; 1690  
 Αν. ἴστω σίδηρος, ὄρκιον τ' ἐμοὶ ξίφος.  
 Κρ. τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων ;  
 Αν. ξυμφεύξομαι τῷδ' ἀθλιωτάτῳ πατρί.  
 Κρ. γενναιότης σοι, μαρξία δ' ἐνεστί τις.  
 Αν. καὶ ξυνθανοῦμαί γ', ὡς μάθης περαιτέρω. 1695  
 Κρ. ἴθ'· οὐ φονεύσεις παῖδ' ἐμόν· λείπε χθόνα.  
 Οι. ᾧ θύγατερ, αἰνῶ μὲν σε τῆς προθυμίας.  
 Αν. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ ;  
 Οι. μὲν' εὐτυχοῦσα· τὰμ' ἐγὼ στέρξω κακά.  
 Αν. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ ; 1700

1686. If, with Brunck, you approve of οὐδ', the conjecture of Heath, place a comma after νέκυν 1684. For κτήση J. gives κτήσεις, which hints at the Attic form κτήσει: γόου Ald. γόοις Grot. and Mss. Porson.

1688. πολλή γ' many Mss. Either reading is good. [Cf. Med. 1009.] Again Δαναῖδων many edd. which Valck. corrected. Porson. The latter would be from Δαναῖδαι, the sons of Danaus: but Δαναῖδων is from Δαναίδες, the daughters of Danaus. Their history is alluded to by Horace Od. iii. 11.

1690. This line is addressed to the Chorus. Paraphr. εἶδες οἶαν τολμηρὰν τὴν καύχῃσιν ἐκαυχήσατο; for δνειδος in the sense of a boast, see above 835.

1691. ὄρκιον δέ μοι C. which Valck. approves. So indeed Eustathius has it, who thus cites this line with an extraordinary error, at Il. K. p. 809, 15=730, 23. ἴστω Ζεὺς, ὄρκιον δέ μοι ξίφος: [this arose from Soph. Ant. 184. ἴστω Ζεὺς ὁ πάνθ' ὁρῶν ἀεί.] But

he quotes the entire verse, as it is edited, at Il. A. p. 92, 12=69, 21. Porson. Cf. Æsch. S. c. Th. 525. ὄμνυσι δ' αἰχμὴν ἣν ἔχει,—Ἡ μὲν λαπάξειν ἔστυ Καδμείων βίᾳ Διός.

1692. Aldus and some Mss. ἀπαλλάχθαι, the augment being omitted. Porson.

1696. Ald. λίπε. Brunck has edited λείπε, with the sanction of Valck. on Hipp. 34. Porson. Here Creon leaves the stage.

1697. (ἐνεκα) τῆς πρ. Soph. El. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλαίας στυγῶ. Eur. Iph. A. 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. See Matth. Gr. Gr. § 345. Αἰνῶ must be understood to convey a gentle expostulation. See Med. 59.

1699. στέρξω, I will bear contentedly: Orest. 1022. οὐ σῖγ', ἀφείσα τοὺς γυναικεῖους γόους, Στέρξεις τὰ κρανθέντ'; Soph. Œd. C. 7. στέργειν γὰρ αἱ πάθαι με, χῶ μακρὸς ξυνὼν Χρόνος διδάσκει.

- Οι. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδω.  
 Αν. ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα ;  
 Οι. ὄλωλ'· ἐν ἡμέρῃ μ' ὤλβισ', ἐν δ' ἀπώλεσεν.  
 Αν. οὐκ οὖν μετασχεῖν κάμει δειῖ τῶν σῶν κακῶν ;  
 Οι. αἰσχροῖα φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705  
 Αν. οὐ σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.  
 Οι. προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν.  
 Αν. ἰδοῦ, γεραιᾶς φιλτάτῃ ψαῦσον χερί.  
 Οι. ᾧ μῆτερ, ᾧ ξυνάορ' ἀθλιωτάτῃ.  
 Αν. οἰκτρὰ πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακά. 1710  
 Οι. Ἔτεοκλέους δὲ πτώμα, Πολυνείκους τε ποῦ ;  
 Αν. τῷδ' ἐκτάδην σοι κείσθον ἀλλήλοιν πέλας.  
 Οι. πρόσθε τυφλὴν χεῖρ' ἐπὶ πρόσωπα δυστυχῇ.  
 Αν. ἰδοῦ, θανόντων σῶν τέκνων ἅπτου χερί.  
 Οι. ᾧ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός. 1715  
 Αν. ᾧ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.  
 Οι. νῦν χρησμὸς, ᾧ παῖ, Λοξίου περαίνεται—  
 Αν. ὁ ποῖος ; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά ;

1701. θανὼν for πέδω D. Flor. Laud. membr. Porson.

1702. Cf. Herc. F. 1418. ὁ κλεινὸς Ἡρακλῆς ποῦ, κείνος ὢν ; Suppl. 127. τὸ δ' Ἄργος ὑμῖν ποῦ ἴσθιν ; ἡ κόμπη μάτην ; Virg. Æn. v. 391. ubi nunc nobis Deus ille, magister Nequidquam memoratus, Eryx ? Cf. Hec. 620.

1703. Mss. omit μ', and are followed by Valck. and Brunck ; but others with Aldus more properly retain it. For ἐν δ' C. ἐν θ', Schol. ἡδ', which Valck. unreasonably rejects, as not suited to a tragic writer. See Hec. 327. In Æsch. Pers. 492. Robertellus gives ἡδὲ for ἐς τε. ὤλβισεν Ald. Porson. Hec. 285. τὸν πάντα δ' ὤλβον ἡμαρ ἐν μ' ἀφείλετο. Virg. Æn. x. 508. Hæc te prima dies bello dedit, hæc eadem aufert. Ovid. Fast. ii. 235. Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.

1704. δὴ κάμει Ald. and some Mss. δει κάμει others ; others correctly κάμει

δει, as Grotius. Porson.

1705, 6. Valck. conjectured αἰσχροὺν and γενναῖον, which Brunck has edited ; needlessly, in my opinion. In Aldus γενναίῃ, badly. Porson.

1708. γεραιᾶς φιλτάτης Ald. φιλτάτῃ or φιλτάτῃ the Bodleian, C. D. L. and the first Leyden ; and thus I have edited. Valck. prefers γεραιᾶ φιλτάτης. Porson.

1710. πρόκειται : this verb is peculiarly applied to a corpse : Soph. Aj. 1059. θανόντες ἂν προκείμεθ' αἰσχίστῳ μόρῳ. Eur. Alc. 1031. σὺ δ' οὐκ ἐφραζες σῆς προκείμενον νέκυν Γυναικός.

1712. ἐκτάδην κ. See Med. 585.

1717. χρησμὸς Λ. Cf. Soph. Œd. C. 88.

1718. ὁ, ποῖος C. (sic.) Porson. See above, 719.

ἀλλ' ἢ, an interrogative formula, Hipp. 936. ἀλλ' ἢ τις εἰς σὸν οὖς με διαβαλὼν ἔχει ;



- Οι. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλάμενον.  
 Αν. ποῦ ; τίς σε πύργος Ἀτθίδος προσδέζεται ; 1720  
 Οι. ἱερὸς Κολωνὸς, δῶμά θ' ἱππίου θεοῦ.  
 ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρετεῖ πατρὶ,  
 ἐπεὶ προθυμεῖ τῆσδε κοινοῦσθαι φυγῆς.  
 Αν. ἴθ' εἰς φυγὰν τάλαιναν  
 ὄρεγε χεῖρα φίλαν, 1725  
 πάτερ γεραῖε, πομπίμαν  
 ἔχων ἐμ', ὥστε ναυσίπομπον αὔραν.  
 Οι. ἰδοῦ, πορεύομαι, τέκνον·  
 σύ μοι ποδαγὸς ἀθλία γενοῦ.  
 Αν. γενόμεθα, γενόμεθ' ἀθλιοι 1730  
 δῆτα Θηβαιᾶν μάλιστα παρθένων.  
 Οι. πόθι γεραῖον ἵχνος τίθημι ;  
 βάκτρα πρόσφερ', ὦ τέκνον.

1721. δῶμαθ' ἱππείου Ald. Valckenaer has divided it more correctly. In many Mss. ἱππίου: which is better on this account alone, that it gives an iambus for a spondee. Porson. See Blomf. Æsch. S. c. Th. 116. Elmsl. Eur. Heracl. 846. Soph. Œd. C. 712. Virg. Geo. i. 12.

1722. Observe that the very reading, τυφλῷ ποδὶ, which I was on the point of instancing as a plausible, but inadmissible conjecture, is noticed by Scaliger, from a Ms. as it seems. Were indeed one or two others to favor it, it might be worth adopting; for Euripides is extravagantly fond of this expression. In Hec. 1041. he uses τυφλῷ ποδὶ, and above 848. τυφλοῦ ποδὸς 1556. 1632. τυφλὴν χέρα 1713. and with still greater boldness πόδα τυφλόπων 1565. Porson. See Hec. 1033.

1723. Alc. 438. πένθους γυναικὸς τῆσδε κοινοῦσθαι.

1724. See above, 389. where I forgot to notice that τλήμονος φυγὰς ἐμὰς is in the Ms. D. Electr. 508. ἡ τὰς Ὀρέστου τλήμονας φυγὰς στένεις ; A-

gain 1726. γηραιέ Ald. Grot. but γηραιέ in a sufficient number of Mss.; some γεραῖαν. Porson.

1728. πορεύσομαι Laud. In many copies μου for μοι: in not a few ἀθλίω for ἀθλία: ἀθλίου Scal.: for I consider that Burton is in error, who refers it to σύ μου. For ποδαγὸς some Mss. have παιδαγωγὸς and ποδαγωγός. Porson.

1730. γενόμεθα Ald. γενόμεσθα King from Mss. I have also edited ἀθλιοι for ἀθλίοι, because Antigone speaks of herself alone, and I have erased γε from the Ms. K. Nor is ἀθλιοι παρθένων more objectionable than ἀνθρωπος πάντων θηρίων θεαιδέστατος from Antiphon in Suidas under θεαιδέστατον, or νόσων χαλεπώτατος φθόνος from Menander, which Bentley needlessly endeavors to correct. *Dulcissime rerum* and similar phrases are very frequent in Latin writers. Porson. "Catullus iv. init. Phaselus ille, quem videtis, hospites, Ait fuisse *navium celerimus*. Florus iii. 10, 2. Restabant autem immanissimi gentium Galli atque Germani." Schäfer.



- Αν. τᾶδε, τᾶδε βᾶθί μοι,  
τᾶδε, τᾶδε πόδα τίθει, 1735  
ᾧστ' ὄνειρον ἰσχὺν ἔχων.
- Οι. ἰὼ ἰὼ δυστυχεστάτας  
φυγᾶς· ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας·  
ἰὼ ἰὼ δεινὰ δεῖν' ἐγὼ τλάς.
- Αν. τί τλάς, τί τλάς; οὐχ ὄρᾳ δίκαια κακούς, 1740  
οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας.
- Οι. ὃδ' εἰμὶ, μοῦσαι· ὅς ἐπὶ καλ-  
λίνικον οὐράνιον ἔβαν,  
παρθένου κόρας  
αἴνιγμ' ἀσύνητον εὐρῶν. 1745
- Αν. Σφιγγὸς ἀναφέρεις ὄνειδος;  
ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.  
τάδε σ' ἐπέμενε μέλεα πάθεα,  
φυγάδα πατρίδος ἀπο γενόμενον,  
ὦ πάτερ, θανεῖν που. 1750  
ποθρινὰ δάκρυα παρὰ φίλαισι παρθένοις  
λιποῦσ', ἄπειμι πατρίδος ἀπὸ προ γαίας,  
ἀπαρθένευτ' ἀλωμένα.
- Οι. Φεῦ τὸ χρήσιμον φρενῶν.
- Αν. εἰς πατρός γε συμφορὰς 1755

1736. See above, 1561. Æsch. Prom. 564. οὐδ' ἐδέρχθης Ὀλιγοδρανίαν Ἀκικυν, ἰσόνειρον. Aristoph. An. 685. ἀνέρες εἰκελόνειροι.

1738. ἐλαύνει Grot. and some edd. Aldus and almost all Mss. ἐλαύνων, whence Valck. well conjectures ἐλαύνειν. Porson. Cf. 530. The infin. is used in the same way by Virgil Æn. i. 37. 'mene incepto desistere victam, Nec posse Italia Teucrorum avertere regem?' 97. 'mene Iliacis occumbere campis Non potuisse, tuaque animam hanc effundere dextra!'

1740. τλάς, which occurs twice in extant edd., is a barbarism. Neither τλήμι nor τλάω are extant. Brunck

has edited τλάς from the *membrana*, with which others agree. Antigone repeats the word after Œdipus. Porson.

1742. μοῦσαν Schol. τὴν μεγάλην καὶ περίβλεπτον σοφίαν.

1746. Paraphr. τῆς Σφ. ἀναμιμνήσκεις τὸ κλέος; Cf. 835.

1747. ἄπαγε Hesychius παῦσαι, whence the Latin *apage*: on the participle after verbs signifying *to cease*, see Med. 715. Schol. ἀποχώρει, πέπαυσο, καὶ παράλιπε λέγων τὰ ἔμπροσθεν εὐτυχήματα, δυστυχημάτων παρόντων.

1753. ἀπαρθένευτα for the adv.—*as*: not as becomes a virgin: see above, 91.

εὐκλεᾶ με θήσει.

τάλαιν' ἐγὼ σου ξυγγόνου θ' ὑβρισμάτων,  
ὃς ἐκ δόμων ἄθραπτος οἴχεται νέκυς,  
μέλεος' ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,  
σκοτία γὰ καλύψω.

1760

Οι. πρὸς ἥλικας φάνηθι σάς.

Αν. ἄλις ὀδυρμάτων ἐμῶν.

Οι. σὺ δ' ἀμφὶ βωμίους λιτάς—

Αν. κόρον ἔχουσ' ἐμῶν κακῶν.

Οι. ἴθ' ἀλλὰ Βρόμιος ἵνα γε σηκὸς  
ἄβατος ὄρεσι Μαινάδων.

1765

Αν. Καδμείαν ᾧ

νεβρίδα στολιδωσαμένα ποτ' ἐγὼ  
θίασον Σεμέλας

ιερὸν ὄρεσιν ἀνεχόρευσα,

1770

χάριν ἀχάριστον εἰς θεοὺς διδοῦσα;

1757. ἐγὼ without σου Ald. ἐγὼ γε Grot. ἐγὼ δὲ Barnes and King, from what source I know not; for K. has ἐγὼ γε. I have followed Musgrave. Brunck has edited ἐμῶν τε. Porson. ξυγγόνου ὑβρισμάτων, insult offered to my brother, as Soph. Œd. C. 631. τίς δῆτ' ἀν. ἀνδρὸς εὐμένειαν ἐκβάλοι Τοιούδε, goodwill towards such a man. See Matth. Gr. Gr. § 313.

1758. νέκυς ἄθραπτος οἴχεται Ald. and the greater part of the Mss. But the other arrangement is in Grotius, K. L. Porson. Paraphr. ἐξεβρίφη ἄθραπτος: the figure Litotes: see Med. 136.

1759. κατθανεῖν many Mss. But καὶ θανεῖν, Ald. C. J. and others, as Grotius has given it. Porson. Cf. Orest. 301.

1762. ἄλις ἔχουσα Ald. erroneously for ἔχουσι, and that from a gloss which all Mss. reject: ἐμῶν Ald. and by far the greater number of copies; ἐμοὶ some and C. as a various reading; ὀδυρμῶν ἐμῶν Eust. Il. E. p. 554, 33 = 421, 4. Porson.

1763. σὺ δ' ἀμφὶ β. λ., ἔχε appears to be the ellipse, have recourse to supplications at the altars: it is supplied in Æsch. S. c. Th. 99. πότ', εἰ μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; Xen. Cyrop. v. 5, 44. ὁ μὲν Κναξάρης ἀμφὶ δεῖπνον εἶχεν.

1764. κόρους and again Μαινάδος Ald. Grot. contrary to most Mss. Porson. The nomin. to ἔχουσιν is οἱ βωμοὶ to be supplied from βωμίους: see Hec. 22.

1765. "Semeles in monte Cithærone delubrum appellatur σηκὸς ἄβατος, ad quod nemini nisi qui Bacchi mysteriis initiatus erat, aditus patebat: cf. Bacch. 10. Ceterum Pausaniæ ætate ruinas etiam ostendebant thalami Semeles: τοῦτον δὲ, inquit, καὶ ἐς ἡμᾶς ἐτι ἄβατον φυλάσσουσιν ἀνθρώποις: ix. 12. p. 734. Kuhn." Schutz.

1767. ᾧ, in honor of whom, i. e. Bacchus, to be supplied from Βρόμιος: thus Virg. Geo. i. 344. Cui (sc. Cerei) tu lacte favos et miti dilue Baccho.

1771. ἀχάριστον Aldus and certainly most of the Mss. Grotius has given

Οι. ὦ πάτρας κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὄδε,  
 Σφιγγὸς ὅς μόνος κατέσχον τῆς μισαιφόνου κράτη,  
 νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.  
 ἀλλὰ γὰρ τί ταῦτα θρηνῶ, καὶ μάτην ὀδύρομαι;  
 τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.

Χο. \ ὦ μέγα σεμνὰ Νίκα, τὸν ἐμὸν 1777  
 βίοντον κατέχοις,  
 καὶ μὴ λήγοις στεφανοῦσα.

ἄχαριν, which K. and the second Leyden exhibit; δοῦσα K. Porson. "Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάριν ἀχάριτον dipodiam conficiunt trochaicam. Diversæ sunt ejusdem adjectivi formæ ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος." Elmsl. Iph. T. 566. Æsch. Cho. 36.

1772. This line and the following Brunck, in compliance with the judgment of Valck., has discarded as an interpolation from Soph. Œd. T. 1524, 5. But, I confess, the sentence appears to me too abrupt, if both are taken away, and you begin with Σφιγγὸς ὅς μόνος κ.: (thus Barnes for Ὅς μόνος Σφιγγὸς κ.) I should prefer therefore to retain one, considering that the other, having been first written in the margin from the parallel passage in Sophocles, afterwards crept into the text: ὅς τὰ κλείν' αἰνίγματ' ἔγνω (l. ἔγνω) καὶ μέγιστος ἦν ἀνὴρ. In the former verse I have given κλεινῆς for κλεινοὶ from the Paraphr. D. and the second Leyden. λεύσσετ' Ald. λέυσατ' some copies. Porson.

1774. ναῦ δ (sic) Ald. The greater part of the Mss. omit δ': οἰκτρὸς twice Aldus, with the omission of αὐτὸς,

contrary to Mss., some of which have οἰκτρῶς. In the ed. of Grotius οἰκτρὸς, αὐτῆς. Scaliger noted οἰκτρὸς, αὐτός. Porson. Scholefield proposes to remove the comma after ἄτιμος: which agrees with the exposition of the Paraphr. νῦν αὐτὸς ἄτιμος οἰκτρὸς ἐξελαύνομαι: αὐτὸς for ὁ αὐτὸς would be more emphatic; Musgrave's translation has *idem*. According to the received punctuation, αὐτὸς appears to mean *alone, solitary, deserted*; it stands for μόνος above 493. 1245. but in a different acceptance, as we should say, *to keep a thing to himself, to do a thing by himself*, instances which do not bear out the sense in which it is here taken.

1775. ἀτὰρ without ἀλλὰ Ald. and some Mss.; but Grotius and other Mss. ἀλλὰ γὰρ, and thus J. omitting τί. Barnes rightly compares v. 393. above. Porson.

1777. "The prize of Tragedy was originally a goat. In later times the successful poet was simply rewarded with a wreath of ivy. To this practice Euripides adverts in the invocation with which he closes his Orestes, Phœnissæ, and Iphigenia in Tauris. The garland was naturally made of ivy, the favorite shrub of the dramatic deity." Theatre of the Greeks, p. 204.

## ADDENDA.

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216. περιβότων Σικελίας. Hor. Epod. xvi. 41. Nos manet Oceanus circum-  
vagus arva beata.

277. Jeremy Taylor v. p. 108. "Every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what Poly-  
nices said in the tragedy, when he was unjustly thrown from his father's king-  
dom, and refused to treat of peace but with a sword in his hand, Ἀπαντα γὰρ  
τολμῶσι δεινὰ φαίνεται, Ὅταν δι' ἐχθρᾶς ποῦς ἀμείβηται χθονὸς, 'Every step  
is a danger for a valiant man, when he walks in his enemy's country;' and so  
it is with us;—every man hath need to fear, because every man hath weak-  
ness, and enemies, and temptations, and dangers, and causes, of his own."

315. The distinction between μαζὸς and μαστὸς is not observed: thus in  
Il. E. 393. the former is applied to a goddess: τλῇ δ' Ἥρῃ, ὅτε μιν κρατερὸς  
παῖς Ἀμφιτρύωνος, Δεξιτερὸν κατὰ μαζὸν, οἷστῳ τριγλώχινι Βεβλήκει.

404. Jeremy Taylor xiii. p. 470. On Supreme Civil Power: "It were easy  
to add here the sentences of the wise heathen to this very purpose; for  
though religion speaks loudest in this article, yet nature herself is vocal  
enough: but I have remarked some already occasionally, to the same sense  
with that of Tacitus, (Hist. iv. 8.) 'Imperatores bonos voto expetendos, qua-  
lescunque tolerandos:' so the wisest Romans at least had learnt their duty.  
The same also was the sentence of the Greeks: τὰς τῶν κρατούντων ἀμαθίας  
φέρειν χρεὼν, 'we must patiently suffer the follies of our rulers.' So did the  
Persians: 'quamvis crudelibus, æque Paretur dominis,' (Claudian Eutrop. ii.  
480.) 'though the lords be cruel, yet you must obey them as well as the  
gentle.' I conclude. Many supreme princes have laid aside their kingdoms,  
and have exchanged them for honor and religion; and many subjects have  
laid aside their supreme princes or magistrates, and have exchanged them for  
liberty and justice. But the one got, and the other lost: they had real advan-  
tages; and these had words in present, and repentance in reversion."

414. Cf. Hor. Carm. i. xxxv. At volgus infidum et meretrix retro Perjura  
cedit: diffugiunt cadis Cum fæce siccatis amici, Ferre jugum pariter dolosi.

534. Cf. Cic. Off. i. 8. Declaravit id modo temeritas C. Cæsaris, qui omnia  
jura divina atque humana pervertit, propter eum, quem sibi ipse opinionis  
errore finxerat, principatum.

553. Æsch. S. c. Th. 386. πρέσβιστον ἄστρων, νυκτὸς δόφθαλμός. Thus in  
Soph. Antig. 104. the Sun is termed χρυσέας ἀμέρας βλέφαρον.

649. πέσημα: King would read τὸ σῶμα: as in Eur. Bacch. 600. δίκετε  
πεδόσε τρομερὰ σώματα. Cf. Ovid. Met. iii. 11. Bos tibi, Phœbus ait, solis  
occurrer in arvis, Nullum passa jugum, curvique immunis aratri.

796. πόλύμοχθος, causing many troubles: in Soph. Œd. C. 162. πόλύμοχθ'  
ἀλᾶτα, it has a passive sense, suffering many troubles.

835. "There was a branch of his (Dr. Parr's) learning, of which he threw out a great deal in conversation, I mean that respecting the structure and philosophy of the Greek language.—As an instance, I would mention the manner in which he used to trace the comparative and superlative in many words, as in κάλλος, καλλ-ίων, *going on to a greater degree of beauty*, κάλλιστος, *coming to the stand-still of beauty*. Again, καλός, καλο-τερος, *another and greater degree of beauty*, and then καλο-τατος, again a form of ἴσσημι." *Parriana*, by E. H. Barker, Esq. Vol. I. p. 508.

930. "Præteritum πέφυκα apud Tragicos adhibetur de iis etiam, *quæ a natura ita comparata sunt, ut ea fieri oporteat*. Proxime quidem huic sensui respondere videtur Latinum *oportet*, et in nostro idiomate, *I ought, it ought, they ought*. Exemplis adductis, hæc admodum rara significatio intellectu fit facilius. Soph. Antig. 688. B. σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, κ. λ. Scholiastes hic variam lectionem commemorat, (e vera forsan male intellecta) σὺ δ' οὖν πέφυκας, sed optime Brunckius vulgatam vertit, *mei officii esse existimo*. Eur. Phœn. 930. P. ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. Valckenærius, hac lectione parum contentus, malit εἴπερ πέφυκε, aut etiam, ἅπερ πέπηγε. Sed, opinor, stabit vulgata, et hunc sensum præ se feret, *quæ officii tui ratio postulat*, aut, *quæ fieri oportet*. Vide alios VV. DD. in loc. qui sensum τοῦ, πέφυκε, mihi videntur minus percepisse. Ion. ult. εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐποτ' εὖ πράξειαν ἂν. Barnes vertit ὥσπερ π, *ut digni sunt*: mihi potior videtur, *sicuti oportet*. Hanc locutionem tractat etiam Vigerus [Seager's Viger Abridged, c. v. §. 14. r. 4.] sed aliquantum diverso more." Maltby, v. Φύω.

961. Cf. Hor. Od. II. 8, 21. Te suis matres metuunt juvenis.

1231. See Kidd on Horace Serm. ii. 7, 115.

1400. λόγχην ἐνώμα στόματι: here στόμα must mean *the edge or rim* of the shield: as above 1182. εἰς ἄκρον στόμα Πύργων ἀκοντίζοντας. If the eye alone was visible, it was useless to aim at the mouth. The Schol. to obviate this difficulty says, ὄμμα δέ φησιν ἀπὸ μέρους τὸ πρόσωπον: but it is not probable that more of the countenance was exposed than necessary.

1474. Cf. Æn. v. 450. Consurgunt studiis Teucris et Trinacria pubes; It clamor cælo.

## QUESTIONS.

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Distinguish between *ἀστήρ* and *ἄστρον*.

What peculiarity has been noticed in the opening of the plays of Euripides?

Exemplify the pleonasm in this line :

*ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος.*

Explain and illustrate the word *ἵπποβουκόλοι*.

To what people does Eustathius attribute the verb *ἐπιζαρέω*?

Illustrate the periphrasis *κλεινὴν Πολυνείκου βίαν*.

What is observed on the forms *κλειῖθρον* and *κλῆθρον* &c.?

State Dawes' canon respecting the government of the particles *ἵνα*, *ὅφρα*, *μὴ*, *ὅπως*, *ὥς*, with Tate's comment.

What difference is remarked between Euripides and Sophocles with respect to the character of Polynices?

In what sense is *πολλὴν ἀσπίδα* used in v. 76? Give similar instances.

What is remarkable in the addresses to the Deity in Euripides?

What tenses of *ἵστημι* have an active, and what a neuter signification?

Give instances of the imperf. used for the present in Greek and Latin.

Define *σάκος* and *ἀσπίς*.

With what limitations do the tragic writers prefix the article to proper names?

What number of children are attributed to Niobe by Homer, Hesiod, Euripides and Ovid?

Give instances of *χρῆμα* forming a periphrasis.

Distinguish between *ἀλλήλαις λέγουσι* and *ἀλλήλας λέγουσι*.

State the force of *ἵνα* with the indicative.

What sea does Eurip. intimate by *Ἰόνιον κατὰ πόντον* v. 215?

Explain the peculiarity in the construction of this passage : *περιόρύτων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας*.

Trace the descent of Eteocles and Polynices from Io.

To what verb is εἶσομαι referred in Attic writers?

Give instances of the *nominativus pendens*, and the use of the *abstract* for the *concrete*.

On what principle does Porson adopt the reading in v. 300. γοι<sup>ν</sup>υπετεῖς ἔδρας προπιτνῶ σ'?

By what actions was grief usually indicated on the death of friends? Give illustrations from this and other plays.

Cite analogous constructions to ἀπεπλος φαρέων λευκῶν in v. 334.

What is the sense of ἀπήνας ὁμοπτέρου in v. 338?

Explain the expression λόγοισι χαίρει v. 371.

What observation does Porson make on the reading in v. 372. οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην?

Illustrate the expression σκότον δεδορκώς.

Supply the ellipse in δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.

In τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν, what various reading is noticed, and how accounted for by Valck.? Quote Cicero's reference to this line.

On what grounds is the compound ξυνασοφεῖν objectionable?

State the force of ἄν in v. 412. ποῖε μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

Give Valck.'s and Porson's interpretation of v. 414. εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῇ.

What does the formula ἦν ταῦτα imply?

Point out the interrogative force of δῆτα.

Relate the adventure by which Polynices became allied to Adrastus.

Notice the peculiarity in the expression διαλλάξασαν ὁμογενεῖς φίλους.

Explain the construction τάσσω ἐπέσχον πόλιν.

Illustrate the government in τόνδ' εἰσεδέξω τειχέων.

To what rule is μνεία an exception with regard to quantity?

State the principle on which the construction of the nominative or accusative preceding the infinitive depends.

Give instances of the opposition between ὄνομα and ἔργον.

What is the government of verbs signifying *to love*, *to desire*, &c.?

What objection does Elmsley urge to the metre of this line : ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφν.

Specify the force of εἴτα in the commencement of a sentence.

What force does the particle ποῦ sometimes convey?

Distinguish between ἰστάναι and ἴστασθαι τρόπαιον.

State the initiatory ceremonies usually observed in sacrifices.

What is remarkable in the quantity of ἀπότροποι in v. 595.  
ὦ θεοὶ, γένεσθε τῶνδ' ἀπότροποι κακῶν?

State Elmsley's objections to the orthography of ἀνάλωται.

Give the correct translation of the expression τὸν ἐμὸν οἰκῆσω δόμον.

What case is πατρίδ' in v. 614. τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένον;

What deities were designated as θεοὶ λευκόπωλοι?

Adduce examples of the play on the v. χαίρω.

Translate and illustrate the formula αὐτὸ σημανεῖ.

To what deity, and in what part of the Grecian stage, was an altar erected?

Mention instances of the play on proper names, Polynices &c. in the tragedians and other writers.

Illustrate by examples the enallage in δεργμάτων κόραισι.

What is the ellipse in v. 714. ὡς εἰς λόγους ξυνῆψα Πολυ-  
ρεῖκει μολῶν?

State Valckenaer's observation on the construction of v. 717.  
ἀλλ' εἰς θεοὺς χρητὰς ἀναρτήσαντ' ἔχειν.

What peculiar usage has the article in interrogations?

What is the government of verbals in —τέον?

Supply the ellipse in the line ὡς οὐ καθέξω τείχεων ἔσω  
στρατόν.

What similar ellipse is usual after βούλομαι and volo?

Give parallel instances of the idiom προκρίνας οἵπερ ἀλκι-  
μώτατοι.

What case is usual after σφάλλεσθαι?

To what figure is οὐκ ἄγαν σφ' ἐπήνεσα v. 776. referred?

What is objectionable in the reading of this line, ἐν δ' ἡμῖν  
ἀργόν ἐστιν, εἴ τι θέσφατον? How is it corrected?

In v. 782. ἄξοντα πέμψω δεῦρο Τειρεσίαν, Valck. and Porson  
have preferred λαβόντα. State the objections to this emen-  
dation.

Illustrate the force of παρὰ in composition.

In what meaning do στέφανος and corona coincide?

Explain the metaphorical use of ὄμμα in Ἀρτέμιδος χιοιό-  
τροφον ὄμμα Κιθαιρών.

What sense does ὄνειδος sometimes bear?

Exemplify the usage of the prep. ὑπὸ in λύρας ὑπο πύργους  
ἀνέστα.

Specify the various conjectures that have been proposed in  
v. 861. ὡς πᾶς ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ κ. τ. λ.

Show by dates that Euripides appears to be guilty of ana-  
chronism in his reference to the war between Erechtheus and  
Eumolpus.



What is the difference in the quantity of γέρα in Attic writers and Homer?

State the uses and consequent variation in the quantity of ἀρά.

Do the tragic writers admit the hiatus after τί?

Why is Κάδμω to be preferred to Κάδμον in v. 948. Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων?

What peculiar meaning does πῶλος bear in tragic writers?

What is frequently the force of the participle present?

Why does Porson prefer ἀπαλλαχθεῖς to ἀπαλλαγεῖς?

Distinguish between οὔκουν and οὐκοῦν, πολυφθόρος and πολυφθορος.

What is the quantity of ἔρυμα?

In what sense is συγγνώμην ἔχειν used in the Phœnissæ, and what is its usual meaning?

Explain the use of the particle μά.

Point out and illustrate the peculiarity of construction in φοιτάσι πτεροῖς.

To what dialect is πεδαίρουσα to be referred? Instance similar forms.

Illustrate from both Greek and Latin writers the construction ἀσμένοισιν ἦλθες ἡμῖν. In what writer is it supposed to be of most frequent occurrence?

By what peculiarity in their armour are the Argive army distinguished in the tragedians?

Specify the devices on the shields of the seven chiefs. Notice the discrepancies relative to them in Æschylus.

How does Porson punctuate this passage? δεξιᾷ δὲ λαμπάδα Τιτάν Προμηθεὺς ἔφερεν ὥς πρήσων πόλιν. What objections have been urged against his opinion?

State the difficulties with respect to the seven gates of Thebes in the accounts of the principal authors.

Give instances of the peculiar application of the term κυβιστητήρ in Homer.

What is the use of the pronoun νιν in the tragedians?

How would you translate ξέστ' ἐνηλάτων βάθρα? Give the derivation of ἐνήλατα.

Exemplify and explain the usage of the verb ἀπολαῦσαι.

How are verbs of the same form as δρασεῖω deduced? To what class of Latin verbs do they correspond? Are they numerous in Greek?

Supply the ellipse in v. 1232. :

τί μ' οὐκ εἶσας ἐξ εὐαγγέλου  
Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;

and give parallel instances.

Eurip. Phœn.

N

Give the derivation of ἐπιρροθέω.

State the observations usually made on the flame of the sacrifices.

On what grounds does Porson restore κᾶπαθλα for καὶ τᾶθλα in v. 1277?

Illustrate the construction δίδυμα τέκεα, πότερος.

Explain the scansion of v. 1327. φόνος ἔνεκεν Ἑριννύων.

How do ἰέναι and ἰέναι differ in sense and quantity?

State the quantity of ἀνία and its derivatives.

Which of the two forms εἰδοίης and εἰδείης is correct, and why?

Distinguish accurately between πῶς καὶ and καὶ πῶς.

Is there any evidence that trumpets were in use in the heroic ages? Who were the πυρφόροι?

Give the meanings of ψάω, ψάύω, ψαίρω.

Under what limitation is ὥς used for εἰς and πρὸς? Give the oldest instance.

On what principle is κεῖ πῶς faulty? Is κάει correct?

What character is attributed to the Thessalians?

Produce examples of participles passive with an accus.

What canon is violated by the line, καὶ γῆς φίλης ὄχθῃσι κρυφθῶ καὶ τάφῳ?

State the distinction between the gen. and accus. absolute.

Explain the idiom ἀβρὰ παρηίδος.

What colored robes were usually worn by females? Instance some allusions.

Cite instances from Latin writers of the usage of nouns similar to ἡγεμόνευμα for ἡγεμῶν, δούλευμα for δοῦλος.

Explain the idiom in μονομάτορος ὀδυρμοῖς ἐμοῖς. Give analogous examples from Latin writers.

What is the termination of nouns compounded of μήτηρ and πατήρ?

How are the compounds of ποῦς declined?

How is εἶεν deduced?

State Porson's canon respecting the usage of the particle γε with ἀλλὰ μὴν &c., and explain the principle on which it is founded.

Give Porson's reasons for preferring τὴν ἰοῦσαν ἡμέραν to ἐπιοῦσαν.

What is the quantity of ἀνὴρ in Attic writers?

Distinguish between the genitives Δαναίδων and —ῶν.

In what sense is στέργω used in tragic writers?

Vindicate the idiom ἄθλιοι παρθένων.

Why is τλᾶς and not τλᾶς read by Porson?

Explain the invocation with which the Medea terminates. In what other plays does it occur?

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